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Mr. *ASGILL's*

DEFENCE

UPON HIS

EXPULSION

FROM

The HOUSE of COMMONS of *Great Britain* in 1707.

With an INTRODUCTION, and a POSTSCRIPT.

Quicquid agunt Homines, noſtri eſt Farrago Libelli.

LONDON,

Printed, and Sold by *A. Baldwin* in *Warwick-Lane*. M. DCC. XII.

Price 1 *s.*

THE INTRODUCTION.

THAT my Motto may not remain a Riddle to my Reader, I'll explain it.

I intend this Print as an Epitome *of the Thoughts and Actions of Men,*

According to that grofs Diviſion of Things left by Paul,

Things Temporal *and* Things Eternal.

This Introduction and the Defence in the Sequel, is an Abſtract from my own Study relating to the eternal State of Man.

And tho it is not neceſſary that all Men ſhould have the ſame Thoughts with me,

Yet it is of the laſt Concern to every Man and Woman in the World, to have ſome Thoughts or other of it.

The Poſtſcript *relates to Things Temporal, being a Story of the Times;*

An Abſtract of a Project, to put a Trick upon Europe.

Which I have expos'd in Raillery, by placing that Jeſt at the Top, which in this Project lies in the Bottom.

But ſhould the Jeſt prove true, the Conſequence will be the worſt of Earneſt.

And they ſay 'tis laid deep, *and that* Cunning *Men are in it.*

But if it be not deeper than Hell, there's one above *can ſee as far as that.*

Who hath turned the Fool (I won't say upon as cunning Men as are in this Project, because Comparison are odious) but upon as cunning Men, as those Time afforded:

The Wisemen of the East, Magicians, Astrologers and Southsayers, Men learned in all the Learning o the *Egyptians (who were then the University of th World)*

And tho of the first Rank too, he call'd them Fool *to their faces, when he had done:*

The Princes of *Zoan* are Fools.

But this was a great while ago.

And they say Miracles are ceased.

I can't tell that! but I am sure there are som Fools left still:

Of which I am one, (not understanding my own In tereſt.)

I can lose no Place or Profit by the Peace; and th Rents of the Estate (the present Interest whereof I' call my own till 'tis taken from me, and besides whic I have little else to live upon) are to increase 400 *l* per annum, *upon the Determination of the War.*

And yet were my Opinion demanded upon it, I fin my self much in the Case of Tom Connor *of* Irelanc *who being demanded to give Judgment upon a* Gam at Back-Gammon, *said,* Why, nay truly, if I mu give my Opinion one way or other, then I tell yo plainly, I don't know what to say to it.

But I'll tell you a Story.

A Gentleman that had a black Horse too high mettle and a white one too dull,

Put them both into his Jocky's hands to temper the together.

The Jocky kept them two for himself,

And brought his Master One Pyed one *of bot their Colours.*

But the Gentleman (upon an Essay) told the Jocky There was a little too much of the White le still. *No*

Now whether the Emperor was advanc'd so high, or French King reduc'd so low, that it was high time the Ballance of Europe to interpose, when they did; Consideration two degrees above my Pen.

But since it is impossible for those that hold the Balces of Kingdoms and States always (or indeed at time) to poise them to a hair's-breadth;

I should (for my self) wish that the Advantage that st inevitably happen from the Inequality, might ra- r be given to those we think our Friends, than to m that we are sure are our Enemies.

And (of the two Evils) that his most Christian ijesty should rather have a little too much of the hite put into him, than a great deal too much of Black left in him.

Nor can I yet think the School-Boys Law any foul ty,

That whoever gets the other down, may give him Rising-Blow.

And when Ahab King of Israel, out of a Complint to his Brother Benhadad King of Syria, (whom d had put into his hands for Destruction) let him ; he had no Thanks from Heaven for that Civility.

But did not I once say, I would never write again? Yes! But there are three things you must never ieve:

A Bishop, when he saith Nolo Episcopare;

A Speaker, while he is disabling himself for the Chair;

And an Author, when he saith he'll never write again.

And (if you will have Solomon's Number of a urth,)

A Man that cries, Noverint Universi, when he's going to borrow Mony.

I am

I Am now in the fifth Year of my Expulsion fr
the *House of Commons* of *Great Britain*, as A
thor of the Treatise, to which I then made,
Sequel, my Defence.

To which Defence, I was admitted and he
(in my place) with all the Freedom and Patien
and under all the Silence and Attention, tha
could then desire, or could now ask for, in cas
were to make the same there over again.

Which I so mention, as my Recognition of
Justice and Candour of that House.

And I know, I was then so heard (by many
the Auditors my Judges) with kind Wishes
me, That I would have temper'd my Defence w
some such complacent Recantation or pleasant E
cuses, as might have prevented the Sentence t
fell upon me.

For which they then had (what I shall ever
tain) the grateful Memory of a disbanded Me
ber, tho I can't flatter my self with hopes eit
to know them every one, or to have opportun
to return my personal Acknowledgments to th
that I do.

And whether any of the rest came there p
possess'd with contrary Resolutions, is what I ca
know (if I would) nor would know (if I could.)

And for that Gentleman himself that accu
me, if he did it in the Sincerity of his Zeal *(to*
God good Service) I can't but esteem him worthy
Commendation (whether that Zeal were accordi
to Knowledg or not.)

And if he did it with another Intention (
which I do not accuse him) he hath taken t
worst part on himself, and left the Right-hand
Fellowship to me, who could have no other P
tence to it.

Fr

or by that Golden Rule *(in Almonerſhip)* deli-
'd out by our Saviour,
'Tis better to give than to receive;
The Inverſe thereof holds good in *Injuries*,
'Tis better to take 'em than give 'em.
And then *(ipſo Judice)* I have the Aſcendant upon
n (whether I will or no.)
For as he himſelf was then pleas'd to declare,
at I never ow'd him any Mony;
So I appeal to his own Conſcience, whether ever
ave him any juſt Occaſion, *To pay me any Malice.*
But leaving the Thoughts of every Man's Heart
himſelf, *till the Day when the Secrets of Men ſhall*
reveal'd:
That I was then well expel'd, I do for my
f own.
(And if any one elſe denies it, I am ready to
ove it: *Experto crede Roberto.*)
It being the undoubted Right of that Houſe, to
ermine the Qualifications of their own Mem-
s, from whoſe Judgment therein, there lies no
peal.
And tho their own Votes authorize me to ſay,
at the Sentence againſt me did not paſs *Nemine*
ntradicente;
Yet the Reſolution being carry'd by the Majority
ong themſelves,
The Numbers in the Diviſion are not ſuppos'd to
known abroad.
And ſo (according to the *Legiſlative Laws*) the
ntence ſtands the intire Judgment of the whole.
And tho for me now to publiſh that Diviſion,
ould be a thing perhaps inſignificant in it ſelf,
Yet they that tell Tales out of School uſe to be
hipt when they come in again.
And tho I ſhould never make my Return to that
ouſe, I ſhould render my ſelf unworthy of the
ivileges I enjoy'd while I was in it, by paying
any

any leſs deference to it becauſe I am out of it:

Like diſcarded Courtiers turn'd Philoſophers *Deſpiſing the Mony they can't get, and the Place they could not keep.*

BUT after this Recognition of the Right of that Houſe, as being both the ſole and ultimate Judges of their own Members:

Yet I never heard it, either *Reſolved* or *Inſiſted* on by them, *That they were or are, either the ſole or ultimate Judges of Truth.*

The great Capital Queſtion of the World is what *Pilate* (more by Chance than any good Cunning) once put to our Saviour, *What is Truth?*

And had he had the Manners to ſtay for an Anſwer, he might have been thought to ask it with a Deſire to know it.

But his Head (it ſeems) was then ſo full of Cares and Fears of keeping or loſing his Office in the Government, that all other things went in at one Ear, and out at the other with him.

(And yet, 'tis plain, this honeſt Man had rather have kept a good Conſcience than contracted a bad one, if there had been no other difference in the caſe.)

But (without thanks to *Mr. Pilate* for his Queſtion) our Saviour hath elſewhere left us the Record of the Anſwer from his own mouth, *Thy Word is Truth.*

By which it is evident, That God hath not delegated or appropriated the *Tryal of Truth* to any *Churches* or *Aſſemblies* in the World (either *Clerical* or *Lay*.)

But hath deliver'd out the Record of his own Word, as that *Touch-ſtone* which every Man and Woman

Woman in the World may carry about them (if hey pleaſe.)

And tho Profeſſors of the common Rank (and ſen otherwiſe engag'd in Buſineſs) do rather con-ent themſelves with taking their Religion at ſe-ond hand, from them that preach or write it;

Yet the beſt and moſt noble Chriſtians do not om thence give their ultimate Aſſent, till they ave examin'd and compar'd it with the Ori-inal.

And thus the *Berean Auditors* (in the firſt Preach-g of the Goſpel) are diſtinguiſh'd as more noble han the *Theſſalonians*;

In that they receiv'd the Word with all Readineſs of Mind, and ſearch'd the Scriptures daily, whether thoſe things were ſo.

They were as ſwift to hear as the *Theſſalonians*, ut ſlower in Judgment.

And (indeed) he that intends to believe (as he ould do) can't ſay his Creed ſo faſt to himſelf, as nother that only reads it to him.

And tho it be the Office of the Miniſters in the hurches of God to read and expound the Scrip-ures to their Auditors,

Yet after that, for any *Churches* or *Aſſemblies* either *Clerical* or *Lay*) to forbid the People their ernier Reſort to the *Word* of God it ſelf,

Is to uſurp to themſelves that *Judicature of Truth*, hich God hath lodg'd in his own Word, and his wn Spirit, teaching the Believers of it the ſame Vord over again: *He ſhall take of mine, and ſhew unto you.*

The firſt Revelation of the Goſpel in the literal Vords of it to our Senſes, is call'd the Revelation f Chriſt to us.

The Revelation of Jeſus Chriſt, which God gave unto m to ſhew unto his Servants.

But the second Revelation of it by the Spir
God taking up the same Word again, and confi
ing it to our Understanding, is call'd, *The Rev*
tion of Christ in us:

That *it would please the Heavenly Father to re*
his Son in us.

For tho the first Revelation of it, by the W
it self, be common to all, *the Sound thereof is*
thro the whole Earth;

Yet the second Revelation by the Spirit, is
Accident to Believers only:

And must therefore remain an Amusemen
the rest of the World, *being that white Stone wi*
new Name, which none can read but they that have i

And therefore whenever Believers do but
much as mention it, they gain from the res
Mankind the names of *Enthusiasts*, as Pretender
new Revelations.

Which Aspersion is as false as scandalous.

For as the Apostles, in their day, founded t
Doctrines upon the Predictions of *Moses* and
Prophets;

Saying none other things than Moses *and the*
phets did say should come:

So no Believer in Christ can since claim, or d
pretend to any other Revelation than what is ha
ed down to the Churches of God, from the Reco
thereof written by *Moses* and the Prophets, Ev
gelists and Apostles.

Both which, now recorded together, our
viour, by giving the addition of New to the l
(This Cup is the New Testament in my Blood) h
made and call'd, *The Old and New Testament.*

In that he saith a New Covenant, he hath made
first Old.

But the Revelation insisted on by Believers,
an Incident to their Faith in Christ, *(If any A*
hath not the Spirit of Christ, he is none of his) is w

call'd in Scripture, *The Evidence and Demonſtra-n of the Spirit.*

Which is not perform'd by him by a Revelation any new Word;

Nor yet by a bare Remembrance of the old one.

But (with that Remembrance) alſo leading a Be-ver up and down the Scriptures, to confirm to n every part by the whole, and the whole by e-ry part, teaching him *to compare Spiritual Things h Spirituals.*

Of the Way and Method whereof, the manner of ſcribing the *New Jeruſalem*, in the Viſion of *Eze-l*, is a moſt lively *Emblem.*

Where the Prophet is carry'd up and down for-rds and backwards, and backwards and forwards ain, from one Gate to another, to give him a rfect View of it in all its Aſpects.

From whence he hath left the Plan behind him, th the addition of its Name, in the laſt words of Viſion, *The Lord is there.*

Nor is a Believer himſelf merely paſſive in this eration of the Spirit, but is made a Co-worker th him.

For which our Saviour hath ſet us our Task, *arch the Scriptures.*

What, without an Index?

Yes, *ſcriptum eſt* is a ſufficient Quotation for the eacher.

The *Ubi* is the Peoples Buſineſs.

Tho we are all to help one another at that, eve-one in his own way.

And thus every Student in Divinity ſtands oblig'd r any ſuch Aſſiſtance ready made to his hands;

Which otherwiſe would have took up too great rt of his time.

But as he that reſts his Religion in a bare Index, Quotation of Texts, will make but a ſuperficial ivine:

So on the other hand, he that will not be at t
firſt pains of reading the Bible, muſt not exp
the Spirit of God to dictate it to him.

For to them that never read or heard of t
Word of God before, how ſhould the Spirit f
God remember it again to them?

Nor indeed is this way and manner of Atta
ment of Knowledg in the Science of eternal Li
other than what is requiſite to the Attainment
Knowledg in all other Sciences, *viz. By Labour a
Study.*

Nor doth the Spirit of God abſent himſelf fr
the Students of all honeſt Sciences in the World:

*He teacheth my Hands to war, and my Fingers
fight.*

He taught *Noah* to build, and the *Iſraelites* to
camp.

He teacheth the *Plowman* to ſow, and the Art
cers their Trades in *Braſs* and *Bugle-work.*

For all Wiſdom is of God.

Nor doth any Believer in Chriſt pretend t
better Faculty that way than any other Man.

And if he hath ſeem'd to make any further A
vances in it, than the common Obſervations of
'tis becauſe it hath fallen in his way to ſpend m
Time and Pains about it.

And for that alſo, 'tis more than two to o
that he owes his Thanks to his Neceſſities more th
his Inclinations.

For were Believers themſelves always left
large to their own Diſpoſal of their Time and Par
they would not beſtow ſo much of either in t
Study of Divinity, as is requiſite to the Knowle
of it.

And for this God is pleas'd ſometimes to fe
them into Deſarts, Baniſhments and Priſons.

Elijah to be fed by the Ravens;

And *John the Baptiſt* with Locuſts and Wild-
oney.

Paul a Priſoner to *Rome*;

And *John the Evangeliſt* an Exile into *Patmos*.

Where one writes Epiſtles, and the other his
ſion.

And without Controverſy the Goſpel in all Ages
ould have more Cuſtomers, could they fall into
e account of it in a more ſummary way,

(*In an Evening-Viſit*,

Or at Table-Talk,

Or while a Land-Tax *Bill* is reading)

Without interfering with their other Buſineſs or
udies.

Much of this appears in the Caſe of *Nicodemus*,
ho being a Man in *Poſt* and *Figure*, thought it be-
eath his Character to ſtand in the Croud of our
viour's common Auditors;

And therefore introduc'd himſelf to him, in an
vening-Viſit, and carry'd with him a handſome
nd reſpectful Preamble, ready made for that pur-
oſe, with an Intent to have been let into the Se-
ret of our Saviour's *Meſſiahſhip* all at once.

But our Saviour, to cut him ſhort, ſent him back
o the *A B C* of Religion:

*Except a Man be born again, he cannot ſee the King-
om of God.*

And withal told him, that he ought to have
nown that before he came there:

Art thou a Maſter of Iſrael, *and knoweſt not theſe
hings?*

I have that Charity for all the World to believe,
hat it is every Man's Deſire to come to the Know-
edg of the *Truth*, and be ſav'd.

But this is the Miſchief of it, that we are all of us
pt (too ſoon) to think our ſelves either too young
r too old, too wiſe or too buſy, too good or too
reat (or too ſomething or other) to learn it.

Catus

Catus amat Piſcem, ſed non vult tangere flumen.

But did Fiſh ſwim above Water, Men would all t
Cats.

Or were but the Gifts of God to be bought w
dry Mony (without Study or Loſs of Time)
great Pains-Takers of the World would all t
Simon Magus's; who having got a great Eſtate
the Devil, propos'd to the Apoſtles to lay
ſome part of it with them in the Purchaſe o
ſhare in the *Holy Ghoſt*.

And as I have this Charity for all the Wor
that they had rather have the Spirit of God t
the Spirit of the Devil (if there were no Trou
in the Exchange;)

So I have that Charity for all Profeſſors in t
Chriſtian Religion, that they would not upbr
one another with *pretence of Enthuſiaſm*, in c
they had right Apprehenſions of the Spirit of G
promis'd by Chriſt to all his Believers.

But I am ſorry to ſay, that there is a Generati
of Profeſſors among us, who ſeem to give occaſi
for this Offence,

By ſeating the Life of Religion in what they c
the *Light within them*;

Which they endeavour to expreſs by a diſm
Tone of their own making, and then call it, *
Groans of the Spirit.

By which they have render'd the Sounds of th
Congregations by day, like the Noiſes of *Cat-bo*
ings in the Night;

Or like the hideous Cry of a *Pil-hal-boool*, at
Iriſh Funeral:

Both which Expreſſions I would have ſpar'd, b
that I think they deſerve them, for *counterfeiti*
the Spirit of God.

Nor do I yet write this without Charity for
ieir Congregations (in whom I have both Friends
id Relations.)

And ſo (indeed) have I of the Roman Catholick
eligion, not only many of my beſt Friends, but
eſt and deareſt Relations.

For the Laity in which Church, I have alſo a
rge Charity; from whoſe Perſons or Eſtates I
ould not diminiſh a Hair of their Heads, or de-
ive them of an Acre of their Land.

(But yet I don't think my ſelf oblig'd to make
oof of it, by giving them mine, only to try whe-
er they'l thank me for it or no;

Or to play Tricks with my own Neck, by put-
ng it under their Feet, to inform my ſelf whe-
er they wear *Sparrowbills* in their *Shoes* or no.)

A keen Hunter, purſuing his Game, rides over
e Hedges and Lands of his beſt Friends;

And a blunt Author, in purſuit of Truth, *knows*
Man after the Fleſh, till his Chace is over.

For a Man to *think what he writes*, may beſpeak
s Prudence;

But to *write what he thinks*, beſt opens his Prin-
ples.

But now while theſe miſtaken People in our
ountries are pleaſing themſelves with this *Ignis*
tuus of a *Light within them*, inſtead of the true
pirit of God;

Yonder deluded (or rather deluding) *Prieſts at*
me, by a different Fancy, equally extravagant,
ive long ſince disbanded the Spirit of God out of
ieir Churches:

As having no further occaſion for his Teſtimony,
ce they have got the Monopoly of Truth lodg'd
their own Pontifex (by which their Church can't
r if they would.)

And

And yet *Peter* himself, the first of that Or[der] after his Consecration to that Infallibility, com[mit]ted more Blunders and Mistakes, and receiv'd f[rom] our Saviour more publick Rebukes for them, t[han] any one of all the other Apostles (except *Ju[das]* that betray'd him.)

Their Creed for this Infallibility is:

1. *That* Peter *was one of the twelve Apostles.*

And that's the only Article in it that's true.

2. *That he was the first of the twelve.*

Now in counting them over again (*10th M[at]thew*) after they had been call'd, *Peter* is put d[own] first, and *Judas Iscariot* last.

But in the first calling them (1 *Mark*) *An[drew]* (*Peter*'s Brother) was jointly call'd with him (c[as]ing their Nets) and *James* and *John* being in [the] next Ship, were then call'd also.

But first call'd, or first counted, don't signi[fy a] Farthing; our Saviour allowing no Distinction [a]mong them;

He that is greatest among you, let him be least: The first shall be last, and the last first.

But what do I write Scripture to *Rome* for?

Let them take him, as they would have him.

Simon Peter, Brother of *Andrew* (first of [the] twelve Apostles.)

So much for his Apostolical Function only.

Now for his Pontifical Consecration.

In 16 *Matth.* our Saviour puts a Question to [all] his Disciples in general (without naming one m[ore] than another) *Whom say ye that I am?*

Up stands *Peter*, and makes himself their Fo[re]man;

Thou art Christ the Son of the Living God.

That was well said, but no more than what [all] the rest believ'd, and gave their Silence for C[on]sent.

But *Peter* having ſpoken it, our Saviour replies, *Thou art* Peter, *and upon this Rock I will build my Church.*

By which our Saviour affirm'd, That what *Peter* had confeſs'd was true, *That he was Chriſt, the Son of the Living God*; and that his Church ſhould be built upon that Foundation.

And ſo he ſaith elſewhere (in the Negative) *If ye believe not that I am he, ye ſhall die in your Sins.*

And ſo ſaith *Paul*, in the Affirmative, *And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-Stone.*

And becauſe our Saviour, and *Paul*, and the whole Bible have ſaid ſo, the Proteſtant Churches ſay ſo too.

And *Paul* ſaith elſewhere (in the Negative alſo) *Other Foundation can no Man lay.*

But it ſeems *Paul* was miſtaken, not having found out the Jingle of *Peter*'s Name (*Cephas*;)

Which is the *Rock of the Romiſh Church.*

But if that be all, why not *Father Peter*, or *Peter-Power* of *Ireland*, as well as *Simon Peter* (*Andrew*'s Brother) for their Names return'd into the Greek are *Cephas*, as well as his?

Well, but let them take their Pontifex, and his Name with him, and all his Keys and Tools of Infallibility about him, and then ſee what they'l make of him.

In the 18th Verſe are the words of his Conſecration;

And in the 19th the Inveſtiture of the Keys (the Feoffment of his Office.)

By which he is ſet up for an infallible Pontiff, and now ſee how he behaves himſelf in this Office.

In the 21ſt our Saviour addreſſing himſelf to all his Diſciples in general again, tells them, *He muſt be kill'd, and riſe again the third Day:*

Up ſtands again this now (infallible) Foreman,

And as the first Instance of his Infallibility, I gives our Saviour *the Lye*, or (at best) told hi he did not know what he talk'd of:

Be it far from thee, Lord; this shall not be un thee. And how came he off?

As he deserv'd, *Get thee behind me Satan.*

What already! *Peter* made Pope in the 18 Verse, and converted to a Devil (*by the Devil him*) in the 21st.

Well, there's the first Instance of *Papal Infall bility.*

But perhaps this was but an Essay; then go to the next:

All ye shall be offended because of me this Night.

Up stands Foreman again (for being impetuous his Temper, he would never let any one speak b himself, or at least till he had done;)

And now his Infallibility is arriv'd to that heigh that he tells our Saviour, he scorns his words; f let who would leave him, he would stand by hi with his Life and Fortune, *contra omnes Gentes* (marry would he;) and to clinch that, raps out Swinger of Passive-Obedience,) *Tho I should d with thee, yet will I not deny thee:*

And about two hours after, deny'd him thr times, in one hour, or thereabouts (with som thing else into the Bargain:)

And this is the second Instance of *Papal Infall bility.*

The third was the drawing his Sword in his Ma ter's Defence, which tho it was a Zeal, yet a mi taken one, and betray'd his Fallibility; *Ye kn not what Spirit ye are of.*

Which three Instances in this their first Pont fex, seem to intitle his Successors to Infallibilit with about as much reason as an old Bencher of t *Middle-Temple* intitled himself to Chivalry, t three Duels he brag'd of.

In the firſt he had a Diſh of Coffee flung in his Face.

In the ſecond was kick'd under a Table.

And in the third they quarrel'd, but did not fight.

By which I am not ridiculing *Peter* with his Miſtakes, but them that have choſen either him or any other Man in the World as a Precedent of Infallibility; *(Humanum eſt errare.)*

For *Peter* himſelf (whoſe Denial of Chriſt proceeded not from Shame but Fear) recover'd that Fright, ſurviv'd his Miſtakes, liv'd a Great Apoſtle, and died a noble Martyr for the Cauſe:

But with no more Thoughts of being canoniz'd for a Pope, than I have to be ordain'd for a Biſhop.

Nor doth the Pope himſelf believe his own Infallibility any more than I do.

The Prieſts of *Rome* have the leaſt to do in their own Religion:

They only make Creeds, and leave the Laity to believe them.

And tho they have no Foundation for this Infallibility in their Church:

Yet the Pretence of it, is the only Support for their other Articles;

Which tho never ſo contrary to human Reaſon, yet their Laity muſt call themſelves *Creditors* of them as *true*, becauſe their Church that ſaid them *can't lye*.

For to give them their Due, they do not demand from their Confeſſants really to believe what is told them;

But only to ſay they do.

And thus, as the other Pretenders to a *Light within* themſelves, have brought a Scandal upon the name of the Spirit of God:

So theſe Projectors of an implicit Faith in their own Church, have thereby caſt a Scandal upon true Faith in *Chriſt*, as if the ſame were only a ſudden

credulous Confidence in the Words offer'd to ou
Senſes, without firſt admitting the Report of
to be made to the Underſtanding.

Than which nothing is more a Reverſe to Faith.

For as in the Moſaical Law the clean Beaſts a
diſtinguiſh'd by chewing the Cud (as being mo
wholeſom for Man's Body.)

So our Saviour, in delivering out the Goſpel fo
Man's Salvation, preſcrib'd him to take it in fir
by his Senſes, and from thence to let it deſcend
his intellectual Faculties; that ſo by Thought ar
Study it might be digeſted within him into Knov
ledg, and from thence produc'd into Faith.

Let theſe Sayings ſink down into your Hearts.

Faith (or Credit) is not the firſt Act incident
our human Faculties.

I don't credit a Man the firſt time I ſee him;

But that Credit ariſeth from a knowledg of him

Saying our Prayers is the laſt Exerciſe in regul
Religion;

*Whoſoever calleth on the name of the Lord, ſhall
ſav'd.*

But there are three Climaxes in Religion prec
dent to that:

*How ſhall they call on him, whom they have not b
liev'd?*

*And how ſhall they believe on him, of whom th
have not heard?*

And how ſhall they hear without a Preacher?

The Road of Knowledg in Man lies from th
Senſes down to the Heart, and from thence up a
gain to the Mouth: That as it enter'd in by one O
gan, it may come out at another.

*With the Heart Man believes, and with the Mou
Confeſſion is made unto Salvation.*

I believ'd, and therefore have I ſpoken.

And this Belief proceeds from Knowledg:

We know whom we worſhip;

I know whom I have believ'd.

The neareſt Definition of Faith (next to it ſelf) ems to be, *An Aſſent of the Will, upon a Conviction the Underſtanding.*

But now theſe Projectors of this *implicit Faith*, the Infallibility of their own Church, drive their reditors before them, making them break thro r skip over) their Senſes, to force an Aſſent up- h their Will, without giving them Liberty or eiſure to conſult their own Underſtandings, whe- er the thing propos'd be true or falſe.

And, in truth, to me the Prieſts of *Rome*, in eir Adminiſtration of the Sacrament of the ord's Supper, act more like Apothecaries than ivines;

Taking and giving it in Pills and Potions, as the *al Fleſh and Blood* of Chriſt:

By which they would convert their Patients with themſelves) into Cannibals;

Who having firſt imbib'd this previous Opiate of nfallibility, to lull aſleep their Senſes (as being of o uſe in Religion) they ſwallow all the other Pills own whole after it.

And with this *Loddanum* (prepar'd by the Devil, he Doctor of Lyes) have theſe Mountebanks of the World intoxicated Generations of Men and Wo- nen, of all Ranks, Degrees and Callings:

Some of them (otherwiſe) of the beſt Senſe and Parts;

Brave in their Nature, generous in their Temper, oneſt Neighbours, and good Friends;

Juſt in their Dealings, courteous in Behaviour, nd pleaſant in their Converſation.

But let all their other Accompliſhments be what hey will, they muſt all ſtand reduc'd to one com- mon Level in their Religion,

To act like Madmen:

For

For what is the difference between one Man t
hath loſt his Senſes, and another that muſt not
them?

Ede & Crede is the Word of Command.

Ask no Queſtions in Religion.

Believe neither Hands, Eyes, Ears, Touch
Taſte.

But is not this the Reverſe of Knowledg?

And what is that but Nonſenſe?

Nor have I given theſe hard Names to th
Prieſthood (as Quacks of the Devil) or to th
Laity as Lunaticks, from any perſonal Hatred
bear to the firſt, or Diſreſpect to the laſt;

But rather from a Rage with my ſelf, tha
can't find out whence this Infatuation comes.

As indeed I am too apt to do, when hunting aft
a Key or a Paper that I can't find, I fall a curſing t
poor Devil as the Thief or Conjurer, till I ha
convinc'd my ſelf that I have done him wrong,
finding at laſt the Key in my own Pocket, a
(perhaps) the Paper in my own Hands all t
while.

But this ſeems to have been a little natural
better Men than I am.

When the *Galatians* had firſt receiv'd the Go
pel, and were afterwards turning again to the La
of Works,

The Apoſtle could aſcribe this Tack-about to n
thing but the Infatuation of the Devil, and ſo fal
into an Exclamation:

O fooliſh Galatians! *who hath bewitch'd you? th
ye deſire again to be in Bondage.*

For in truth the Devil (being the Father of Lye
all other Falſhoods do ſome way or other procee
from him, tho Man cannot perceive how.

And (as it happens) this bewitch'd *Tack-about*
which the *Galatians* were then going to make, i
the very *Hereſy* of the *Church of* Rome;

Wh

Who make no other uſe of the Goſpel in their eligion, than the bare Name of Jeſus Chriſt in eir Devotions :

Forming the Scheme of their Salvation from a urnal of their own Works,

And that kept too, upon the foot of a falſe rithmetick ;

Counting upon a Repetition of the ſame Words, a Multiplication of Duty :

As if a Man were the richer for telling over his vn Mony.

A Shilling counted twenty times is but twelve nce,

And *Ave Maria* repeated a hundred times, is but *ve Maria* ſtill ;

And *Pater noſter* ſaid over never ſo often is but ne Prayer.

But all this adds to the Admiration ſtill ;

How this Heterodox Plan of Religion,

Founded on a Fallacy,

and

Ending in a Jeſt,

ould yet prevail upon the World :

Which I muſt therefore attribute, not to their octrine, but their Polity ;

In the Conveniency of their Convents for the laintenance and Education of Youth :

There entering them into the Practice of their eligion (with an outward Shew of Devotion) efore their adult Age of Capacity to form any udgment of the Principles.

And being thus once enter'd into a Religion (and aken a little Pains in it) they grow afterwards like Defendant in Chancery, who, having heard his nſwer read, ſaid, There were ſome things in it ot true ; however, ſince it was ingroſs'd, he would wear it as it was, rather than give the Clerk any rouble to alter it.

BUT

BUT since they have done this good thing *promote a bad Cause*,

I wish the Protestant Countries would think some such Conveniency *to promote a good one.*

By which Protestant, I mean

The Church of *England*, founded upon the ty-nine Articles, and all other Protestant Churc in the World, who profess the Belief of their S vation, by *that Gift of God Jesus Christ*, in Pr station against the open and manifest Adherence the *Law of Works* by *the Church of* Rome.

The first Test deliver'd out by the Apostles, distinguish Christians from Antichristians, wa Confession or Denial of *Christ come in the Flesh.*

Every Spirit that confesseth that Jesus Christ is c in the Flesh, is of God;

And every Spirit that confesseth not that Jesus Ch is come in the Flesh, is not of God.

And as they had receiv'd Instructions for t Test from that Rock of Truth, *Thou art Christ Son of the Living God:*

So they would never admit that broad Foun tion of Truth to be reduc'd into any narrower Co pass, by any Names or Distinctions in the Churc of God.

When *Paul* and *Peter* had had some differe (which was soon reconcil'd,)

The *Corinthians* would presently have split it to a Faction, of *Paulites* and *Peterites:*

But *Paul* put a stop to that, from an eternal gument that will never be worn out;

Was Paul *crucify'd for you? or were ye bapti in the name of* Paul?

All the Return that God demands, or that M can give for Salvation by Jesus Christ, is *Thanks*;

Tha

Thanks be to God through our Lord and Saviour Jesus Christ.

Wherefore the naming of any other Mediators (or Mediums of Salvation) between God and Man, (whether Saints or Angels in Heaven, or Men or Things on Earth) is an ungrateful Detainer of part of that Thanks from God, by a Misapplication of it to the Creatures.

And that I may be explicit in this (for my self at least) the Abstract of my Creed is short:

I believe in Jesus Christ, who was deliver'd for our Offences, and rais'd again for our Justification.

And if any Church or Assembly in the World (Classical or Lay) can convince me that they were thus *crucify'd* for me, I'll strike him out, and put them in.

But till then I will not interline any thing between my *Faith* and *him that died for me*, and *in whose Name I was baptiz'd.*

And from this negative Principle against Distinctions in the Churches of Christ, *Paul* left it as his Recommendation to them all, *To strive together for the Faith of the Gospel.*

In which *there is neither* Jew *nor* Greek, Barbarian, Scythian, *Bond or Free, being all one in Christ, one Fold under one Shepherd.*

(And hence *Paul*, as much as he well could, declin'd to baptize with his own Hands, lest they should name him in their Religion.)

And thus it lasted while the Apostles were the Preachers of the Gospel:

But *Tempora mutantur*, Time seems to have chang'd that Complexion.

And instead of *striving together for the Faith of the Gospel* (against the common Opposers of it,) We seem rather to be striving asunder *what to call it.*

And in this Conteſt we have ty'd our ſelv
(like *Sampſon*'s Foxes) Tail to Tail, to burn o
own Corn.

This is one of the Days of the Diviſion of fi
predicted by our Saviour.

But whoever comes by the worſt in the Scuffl
they that have given the firſt Occaſion of the O
fence, ſtand accountable to God for the Conſ
quences.

But ſhould I launch out that way here, I ſhou
run into a Diviſion againſt my ſelf,

By wandring from my preſent *Theme of the tr
Nature of Faith.*

To return to which: If the Patriots of this *In
plicit Faith* would ſhelter themſelves for it und
the Umbrage of our Saviour's Sayings:

*For tranſplanting Trees and Mountains into the S
by a Grain of Faith (as of a Muſtard-Seed.)*

As if it were in the Nature of *Faith* to do
things immediately without a *Medium:*

Or as if any ſort of Faith would ſerve for
ſort of Buſineſs.

Both theſe Gloſſes or Conſtructions are the dire
Reverſe of thoſe Texts.

For this *Grain of Faith* is elſewhere (by the Sp
rit of God in *Paul)* call'd *All Faith:*

*Tho I had All Faith, ſo that I could remove Mou
tains.*

Whereby it ſeems that this *One Grain* is an *A
ſtract* of the *Whole of Faith.*

And *Faith* being the Reſult of Knowledg, th
All Faith muſt be the Reſult of the Knowledg of
Science (both in Heaven and Earth.)

And then 'tis rational to conceive that whoev
could attain to that univerſal Knowledg, it wou
be eaſy and natural for him, both to believe and
do thoſe now-ſeeming impoſſible Things.

But this universal Knowledg being not attainble by Man,

This *All Faith* is not imitable or to be attempted y him.

The extreme Notions in any Science, tho they re ſutable to the Students Underſtanding, accoring to the Rules in that Science;

Yet they are not practicable by them.

From the Study and Theory of the Mathemaicks 'tis rational to conceive that the whole World movable by the Strength of a Hair, and the orce of a Man's Breath:

And yet the Practice of it is not to be attempted y Man, for want of a place to ſtand in far enough iſtant from the Center, without which the thing annot be thought feaſible.

But yet this Conception gives us a juſt Admiraion of the Power and Wiſdom of the Author of Nature and Ruler of the World, who ſitting upon he Circle of the Heavens, can reign the Earth vith a twined Thred.

And therefore our Saviour did not mention this xtreme Notion of Faith as a thing to be attempted y Man.

But having before reported to his Auditors ſome eſs degrees of Faith, both neceſſary for them and ttainable by them;

And they receiving that Report (with admiration) as incredible things:

Our Saviour, to take off that Wonder, names his extreme Notion of Faith, as a thing much more ſtrange than all the former, and yet not ſtranger than true.

And thus while they ſtood in admiration at him for having rais'd ſome of the Dead, and promiſing to raiſe more;

Marvel not at this (ſaith he) *for the hour is coming when all that are in the Graves ſhall hear my Voice and come forth.*

And tho this extreme Notion of Faith be out the reach of our Practice,

Yet it doth not out-go our Reason, according the Rules of Faith.

For as every Faith (or Credit) that a Man ha attain'd to, is the Result of some Knowledg or ther; so that whoever hath attain'd that Knowle hath that Faith (for whatever a Man knows, cannot but believe:)

So this *All* Faith being the Result of all Knowled 'tis easy to conceive that whoever had once a tain'd to all that Knowledg, nothing could be d ficult to him.

And thus, tho this extreme Notion in the Scien of Faith be intelligible only and not imitable;

Yet the lesser degrees of Knowledg in th Science are both intelligible and imitable.

But this Knowledg is acquir'd by taking in t first Notices of Things at our Senses, which havi an immediate Communication with the intellectu Faculties, do hand those Notices down to them fast as they receive them.

And thus the Ear is said to try Words, by r porting them to the Understanding, and leavi them to be judg'd of there.

And hence Man is call'd a rational Creature, n from acting without his Senses,

But as making his Appeal from his Senses to h Understanding as the ultimate Judg.

And thus tho there have been Instances in t World of some born blind, and some born dea and some born dumb, and some born deaf a dumb;

Yet I never heard or read of an Instance of o born both deaf and blind,

Nor can conceive how Man could be capable Knowledg under such a double Incapacity.

The Spirit of God (by *John*) hath left a mighty rolifick Expreſſion of the Way and Manner of ommunication of Science unto Man :

What we have ſeen and heard, and our Hands have ndled of the Word of Life, that declare we unto you.

What we have firſt taken in by our own Senſes, nd by Thought and Study have converted into nowledg within our ſelves;

That we now deliver out again to your Senſes, hat you by like Thought and Study may alſo turn he ſame to Knowledg within your ſelves :

And ſo hand it down from one to another, to he *continual Edifying the Churches of God*;

Every one adding ſomething of his own Thoughts o what he before receiv'd :

Whereby the Word (like Corn ſown) grows ore prolifick every time the Seed is caſt into the round.

By which *Climax* in Learning 'tis natural to ſup- oſe, that the Succeſſion of Students may and ought o be wiſer than their Teachers :

Doctior indigne, per quem non doctior alter.

And therefore whatever Churches or Aſſemblies lo attempt to put a Reſtraint upon this Prolifick- ieſs of the Word of God in the World,

They do hereby act reverſe to all our Saviour's arables and Reſemblances of it ; as *Muſtard-Seed* lanted, *Corn* ſown, and *Leven* infus'd :

And do attempt thereby (as much as in them ies) to fetter the Spirit of God ;

Of which the Church of *Rome* are the Ring- eaders,

Locking him up (as they fancy) under the Keys f their own Church ;

That as they have no occaſion for him themſelves, hey may alſo render him uſeleſs to others :

They

They enter not in themſelves, and they that wo enter in they hinder.

BUT 'tis given out that their Prieſts are n hard at work again in writing Books in fence of their Church, and to make it *as plain a Pike-Staff* that the Proteſtant Religion is a Her deriv'd from *Judas Iſcariot.*

With all my heart! I am no more afraid of coming out of Popiſh Books, than the Lord Ma was of the ſtarting of a Hare.

(Tho I don't deſire the Authors ſhould bring to *Dover*, unleſs they'l firſt ſubject themſelves to ſearch'd at *Calais* for Fire-balls.)

And indeed he muſt be but a Cockny in his o Religion, that is afraid of Books in any other.

Not but that there is extant on Record an A ſtolical Precedent for burning wicked Books:

Acts 19. *And many that believed came and c confeſſed and ſhewed their Deeds: Many alſo of them t uſed curious Arts, brought their Books together, a burned them before all Men; and they counted the P of them, and found it* 50000 *Pieces of Silver: mightily grew the Word of God, and prevail'd.*

Here's the greateſt Bonfire of Books that eve heard of.

But who were the Executioners?

Not Sheriffs nor their Hangmen:

But the Owners themſelves, who had uſed 'e (and perhaps ſome that wrote 'em.)

By the Moſaical Law, the Witneſſes againſt Criminal (who had ſeen the Fact) were to caſt t firſt Stone:

So here the Spirit of God, by the Preaching the Apoſtles, having convicted the Conſciences the Auditors of their former Deluſions, they

car

me in together as voluntary Witneſſes againſt emſelves ; and in deteſtation of their former orks of the Devil, brought their Conjuring-Books th them, and there burnt them with their own nds before the face of all then preſent.

And by this alſo (indeed) the Apoſtles have left emſelves as a Precedent for Perſecutors of He-ſy.

Only they us'd a different way of Torture from oſe that have ſucceeded them.

The Prieſts of *Rome* firſt ſet fire to the Skin ;

But the Apoſtles always gave the firſt Prick at e Heart.

Acts 2. *Now when they heard this, they were prick'd the heart, and ſaid unto* Peter *and the reſt of the poſtles, Men and Brethren, what ſhall we do?*

And thus the Apoſtles by that firſt Sermon (af-r our Saviour's Aſcenſion) ſtab'd 3000 Hereticks once ;

And *Peter* and *John* about 5000 more at their xt.

Now let but the modern Proſecutors of He-ſy give the Heretick one home Thruſt at the eart, by convincing his Conſcience from the Word God that he is in the wrong ;

And he'l let fell his Pen, and run and fetch his vn Books, and as a Witneſs againſt himſelf, be e firſt Man in the world to ſet 'em on fire with s own hands, and ſave the Hangman a labour.

And (to give all Men their due) I can't but ention what ſeems to me a laudable Cuſtom in e *Jewiſh* Synagogues ;

That after the Services of their own Church ere over (*by reading of the Law and the Prophets*) eir Pulpits were left free for any other Preachers f Religion :

Acts 15. *And after the reading of the Law and Prophets, the Rulers of the Synagogue sent unto th saying, Ye Men and Brethren, if ye have any Word Exhortation for the People, say on.*

By which Admission the Christian Religion at first by our Saviour himself, and afterwards his Apostles, preach'd unto the World, bef there were any other fix'd Congregations for it

Tho after that, when the Priests found the A stles had and would out-preach them, they foul on 'em, and pull'd 'em out by head and ears.

But by this they gain'd no Credit to their o Church, but rather a Distrust that they could maintain it any longer against the Apostles D trine.

And therefore the great Civilian, *Gamaliel*, vis'd 'em to let the Apostles alone:

For (said he) *if this Counsel or Work be of M it will come to nought* (of it self;)

But if it be of God, ye cannot overthrow it, haply ye be found even to fight against God: 'T hard to kick against the Pricks.

Nor indeed will the burning of Books cancel t Contents of 'em.

When the old Book-burners had got a parcel combustible Stationers-Ware out of *Paul's* Churc yard, and set them on fire in *Smithfield*, they fancy they had burnt the Bible.

But *this their way was their Folly:*

For the Word of God is a Salamander:

Not all the Cedars of *Lebanon*, nor the Trees the Forest of *Carmel*, no nor all the Flames Mount *Ætna*, can extinguish one Word of th Old or New Testament:

Heaven and Earth shall pass away, but my Wor shall not pass away.

And indeed there seems but one effectual way t cancel any Books;

T

To get the People never to read 'em.
From which Maxim, the Poet bid defiance to the World to cancel what he had wrote:

——— *Quod nec Jovis ira, nec ignes,*
Nec poterit ferrum, nec ædax abolere vetuſtas;
Ore legar Populi. ———

By which Quotation, I am not exalting my ſelf with that great Poet (and Prophet too) as fancying to be famous by the Report of a few of my own Words:
But if what I was then accus'd for, had never been read;
What I now publiſh, could never have been wrote.
Therefore if any Miſchief comes on it, let the Readers bear the blame of this, as I did of that.
For in truth what I now do in publiſhing that Defence, is to gratify ſome Demands made upon me as a Right to the World; to make my Defence as publick as my Accuſation.
And I alſo think I may claim the ſame as a Right to my ſelf:
For my Arraignment and Condemnation being made publick, I ſeem to have a Right as a Criminal (whether I could claim it as a Member or no) to add my Defence.
For that tho then being a Member, I was admitted to that Defence in my Place;
Yet I ſo made it in the nature of a Plea to an Arraignment, as if I had been at their Bar: and as ſuch, it was then no Debates of that Houſe, nor the publiſhing of it now any Breach of their Priviledge (as I humbly apprehend.)
And therefore I have endeavour'd as well as I can to comply with the Importunity of them that deſire it.

By which I have presented my Readers with Maidenhead, being the first thing (of its kin that ever I did as I was bid.

And after all, I esteem what I now do rather thing of Curiosity than Necessity.

For 'tis not the Defence of any *Position* th alters the Right or Wrong of it.

A bad Cause may be well defended, and a go one lost for want of it:

But that must proceed from some *Deceptio Vi* upon the Judges.

For *Truth* it self is absolute and inflexible, a cannot be wrested into Falshood:

And the Reverse of this, is true of a *Ly* which tho never so well told, or turn'd into ev so many shapes, remains a *Lye* still.

Therefore if my Argument were false, it is n any Defence I then did or now could make to can convert it into Truth.

For that reason also I am not much concern' whether what I now report be a literal Repetiti of what I then said;

Nor matters that to my self or the Reade whether it be or not:

For 'tis not what I did say, but what I mig have said, or what the Argument it self will bear

And therefore I keep an Answer ready for a one that contradicts me, as a false Reporter:

What I did not say then, I say now.

Nor do I call it a Repetition, being of a thi now near five Years since;

And in which I then took no other Assistan but the under-stroking (in one of the Books I he in my hand) the particular Paragraphs to whi the Exceptions were taken, by the Report of t Committee.

But I'll endeavour to pursue the Method I th took, of which (with several, if not most of t

E-

Expreſſions) I have ſtill a Memory.

And if I have omitted ſome things, and added others, the Readers muſt e'en put one againſt t'other; like a certain Member that excus'd himſelf for voting wrong in one *Queſtion*, by voting right in another.

And if after this long Introduction, the malicious Queſtion ſhould come out,

Quid dignum tanto feret hic promiſſor hiatu?

I muſt give much ſuch an Anſwer as King *Charles* the Second's Taylor did, when his Majeſty ask'd him what he was uſed to ſay to the Prieſt, when he went to Confeſſion: *An pleaſe your Majeſty, I tell him I am a Taylor.*

Now an pleaſe my Readers, *I am an Author:* And you muſt know that we Authors, when once we put Pen to Paper (like that or other Taylors that can't make Bills without putting in Buckram) can ſcarce tell a Man what a clock 'tis, without alſo entertaining him with ſome Tale of the Planets, or Lecture upon the Zodiack, (if he'll ſtay to hear us.)

THE DEFENCE.

IN an Interval of Privilege in 1707. being under an Arreſt, I remov'd my ſelf by *Habeas Corpus* to the *Fleet*.

In the Seſſion following, upon Application o the Houſe, I was by their Order demanded out of Cuſtody (by their Serjeant at Arms with the Mace) on Tueſday 16 *Decemb.* 1707.

And took my place in the Houſe on the morrow.

But between my Application and Diſcharge, here was an Accuſation brought into the Houſe againſt me, as Author of a Treatiſe (publiſh'd ſeven years before) intitled, *An Argument proving that according to the Covenant of eternal Life reveal'd in the Scriptures, Man may be tranſlated from hence into that eternal Life without paſſing thro Death, altho the human Nature of Chriſt himſelf could not be thus tranſlated till he had paſſed thro Death.*

And a Committee being appointed to examine it, the *Chairman* had reported ſeveral Paragraphs therein, (*afterwards reſolved Profane and Blaſphemous, highly reflecting upon the Chriſtian Religion.*)

Thurſday, 18 *Decemb.* 1707. was appointed for hearing my Defence:

For which I attended in my place.

When the Report was read;

And

And the Chairman moving for me to withdra
To prevent his Motion being ſeconded and
to the Queſtion,

I ſtood up and made my Defence to the purp
following.

Mr. Speaker,

THIS Day calls me to ſomething I am b
unapt and averſe to, *Preaching.*

For tho (as you ſee) I have vented ſome of
Thoughts in Religion;

Yet I appeal to my Converſation, whether I
to make that the Subject of my Diſcourſe.

However, that I may not let this Accuſation
againſt me by a *Nihil dicit*, I ſtand up to make
Defence.

I have heard it from without doors, that I
tended to withdraw my-ſelf from this Day's *T*
and be gone.

Which would have given them that ſaid it an o
portunity to boaſt, *That they had once ſpoken Truth*

But *(quo me fata ruunt)* I'll give no man occ
ſion to write *Fugam fecit* upon my Grave-ſtone.

To be ſure the *Argument* I have advanc'd (a
which now lies before you) ſeems a little more
reign than ordinary, elſe this Houſe had had ſo
other Buſineſs for this Day.

And having been ask'd more than twice (wi
Admiration of Friends and Foes) *How ſuch a thi*
could come into my Head?

I have intended (as part of my Defence)
make as candid a Narrative as I can of the Hiſt
rical part of this Production.

How it came into my Head;

And after that (as well as I can) how it ca
out of my Head:

An

And after that, I'll endeavour to trace it, how ame into this Houſe.

How 'twill come out again, I begin to gueſs; t that the Houſe knows (at preſent) better than lo.

I thank God I had a Religious Education by ho- ſt Parents, from whom I early learnt the Letters the Scripture.

And my further Education in the World led me o the Congregations, ſometimes of the Church of *gland*, and ſometimes of the Diſſenters, (of nei- er of which I repent.)

But about the time of my Admiſſion to the Bar, net with a great Loſs from an Adventure I had ade, with an Intent to have rais'd my Fortune.

This put me under a voluntary Confinement to y Chamber in the *Temple* for ſome years:

Where with ſome few Books of the Law (tho ore than I ever read) I had a Book of Law and oſpel both, which we call the Bible.

[*Juſt as I ſaid this Word, the Black Rod knock'd at the door: And upon Return of the Houſe, the Speaker calling to me to go on, I proceeded.*]

I was ſaying I had a Bible:

And upon ſome Reviews of it, I obſerv'd ſeve- l things which I had not before.

And more eſpecially that particular Text from hence I trac'd out this Argument as warranted om it (as I really did and do believe:)

I am the Reſurrection and the Life.

He that believeth in me, tho he were dead, he ſhall live.

And he that liveth and believeth in me ſhall never die.

And thus this Thought firſt came *into my Head.*

But

But after this, it was a great while a com out.

I was long afraid of my own Thoughts, they were my own only; and as such a Delusio

However, I began to try them with Pen, and Paper:

And thinking as I wrote that they seem'd so thing plainer and plainer every time I went o them,

I resolv'd to form them into an Argument, to how they would bear upon the proof:

Till at last I had transcrib'd what I am now cus'd of.

But writing an ill hand, I resolv'd on a furt Experiment to see how what I had wrote wo look in Print.

On this I gave the Printer my Copy, with M for his own Labour, to print off some few for self, and keep the Press secret.

But I remember before he got half way th he told me his Men fancy'd I was a little craz'd:

In which I also fancy'd he spoke one word them and two for himself.

However I bid him go on.

And at last it had so rais'd his Fancy, that desir'd my leave to print off one Edition at risque of his own Charge, saying, He thought so of the Anabaptists would believe it first, or so such word.

I being just then going for *Ireland*, admit him; with this Injunction, That he should publish them till I was got clear out of *Middlese*.

Which I believe he might observe: tho by w I heard afterwards, they were all about Town that time I got to *St. Albans*.

And the Book was in *Ireland* almost as soon a I was (for a Man's Works will follow him) with a noise after me, that I was gone away mad.

And there I receiv'd the firſt Rebukes from my Friends; and amongſt the reſt, that it would prevent my Practice.

But really (as it happen'd) I think it promoted it.

For People coming into Court, to ſee me as a Monſter, and hearing me talk like a Man, I ſoon fell into my ſhare of Practice with them that were known before me.

But having laid out my Acquiſitions there in a Purchaſe, and being choſen a Member of that Houſe of Commons;

And the Seſſions being begun while I was in *Munſter*, I met the News on the Road that my Book was burnt by Order of the Houſe.

Then I knew all the reſt.

However, I took the Oaths, and my Place in the Houſe, till I was expel'd in four days.

And about four days after, a Petition was deliver'd to the Houſe againſt me, as having purchas'd Lord *Kenmare*'s forfeited Eſtate (with my own Mony) for ſome other People.

But they could not tell who, and ſo their Petition was rejected, and their Evidence laugh'd at.

But by this I found that I had not been expel'd the Houſe for my *Book*, but for my *Bargain*, which ſome thought too good for me.

Good or bad, I bought it fairly, and got the Purchaſe-Mony honeſtly.

But I can obſerve ſome of the ſame Perſons that had a hand in that Petition, now are ſolliciting in your Lobby with my Book about 'em.

And thus I have trac'd it into my Head and out of my Head:

And into *Ireland*, and back again into your Lobby.

But how it came into your Houſe (and juſt at this time too) your worthy Chairman knows beſt.

This is now the fourth Parliament in which I have had the Honour to be a Member of this Hous with that Gentleman, ſince I publiſh'd this Argu ment (which hath not remain'd a Secret.)

And I have alſo formerly had the Honour o that intimate Converſation with him, that I onc thought (and ſo did others too) that he would no have been the laſt to read what I wrote.

Therefore I might wonder that his Zeal had no been ſooner kindled, but that indeed I have ob ſerv'd ſome Conſciences ſeem to have been turn' inſide out more than once in four Parliaments.

However ſince he hath been pleas'd to ſay as this Tract of mine never before fell under his Ob ſervation, I give him my intire Credit in it, cor trary to my own Opinion; (tho you ſee I believ what no one elſe doth.)

However be that as 'twill:

Here it is now, and I am demanded to anſwer i

And I do acknowledg the Juſtice and Candor of this Houſe, in admitting me to that Defenc before they proceed to any further Cenſure tha the Report of the Committee.

Which is what I was prevented to do in anothe Houſe:

Who having condemn'd and executed the Boo without hearing me,

There was nothing left between that and m Expulſion, but to prove me the Author:

Which no one can think I intended to diſowi when I had publiſh'd it with my Name to it.

Yet as it happen'd, I had then an Opportunit to put them upon the proof of it.

The Printer having ſold off his firſt Editio broke the Preſs.

And the Demands for more putting him upon ſecond, he committed in that above thirty Errat from the firſt.

An

And my Accuſer in *Ireland* (who I hear is ſince promoted Secretary to the *French* Prophets) having one of this ſecond Edition in his hand, demanded of me a Categorical Anſwer, *Whether I was the Author?*

To which I reply'd, That I was Author of a Treatiſe written upon that Argument:

But that if I muſt be Categorical, what he then ſhew'd me was not a Print from my Copy.

And therefore ſince he had accus'd me of (a Crime higher than High Treaſon) Blaſphemy;

I did demand it as the Juſtice of the Houſe, that they would not admit any leſs Evidence to convict me of this Crime, than if I ſtood indicted of High Treaſon.

Upon this, up ſtood two Volunteer Evidence.

The firſt a Gentleman of the Law, who at my coming to *Ireland* (about three Years before) had invited me to dine with him at his own Houſe, (where I never was either before or after.)

And his Evidence was, That *there was then ſome jocular Diſcourſe about a Book.*

The other was a Member (with whom I had a Suit of Law) and his Evidence was, *That I had turn'd about upon my heel, and ſaid I had wrote a Book, and did not care who knew it.*

And upon this Evidence I was expel'd that Houſe for Blaſphemy.

But mine happens to be an old Caſe.

When *Naboth* was envy'd for his Vineyard, the *Crime* invented to take it from him, was Blaſphemy.

And the Conviction was by two ſhort Evidences:

Naboth *blaſphem'd God and the King.*

But tho my Accuſation before this Houſe be now the ſame as was then before that;

Yet I have not (nor ought) to put this Houſe to the trouble of Evidence of the Fact, ſince they

have been pleas'd to admit me to a Defence, b
fore they proceed to a Judgment of the Crime.

And this throws me directly upon this Defen
to defend my ſelf (as well as I can) againſt t
Accuſation, by ſhewing *that this Fact ſo done by n*
doth not amount to the Crimes charg'd upon me for it.

I find the Report of the Committee (now befo
you) is not level'd at the Argument it ſelf whi
I have advanc'd ;

Nor yet againſt the Treatiſe I have publiſh'd
prove it :

But againſt ſome Expreſſions I have us'd in th
Proof,

And which I intend to give particular A
ſwers to.

But there is ſomething elſe laid to my charg
(as my Deſign in publiſhing that Argument)
higher Concern to me than any Expreſſions in t
Treatiſe, or any Cenſure that can fall on me for it.

As if I had wrote it, with a malicious Intentio
to expoſe the Scriptures as falſe, becauſe they ſeem
to contain what I have aſſerted.

And that therefore if that Aſſertion did not hol
true, the Scripture muſt be falſe.

Now whether this was my Intention or no, the
is but one Witneſs in Heaven or Earth can prove:

And that is *He that made me*,

And *in whoſe Preſence I now ſtand* ;

And *who is able to ſtrike me dead in my place.*

And to him I now appeal for the Truth of wha
I proteſt againſt :

That I never did write or publiſh that Argu
ment or Treatiſe upon it, with any Intention t
expoſe the Scriptures.

But on the contrary (tho I was aware that
might be liable to that Cenſure, and which I knev
not how to avoid) I did both write and publiſ
it, *under a firm Belief of the Truth of the Scriptures:*

An

And with a Belief (under that) That what I ve aſſerted in that Argument, is within that uth.

And if it be not, then I am miſtaken in my Ar- ment, and the Scripture remains true :

Let God be true, and every Man a Lyar.

And having made this Proteſtation, I am not ch concern'd whether I am believ'd in it or no.

I had rather tell a Truth, than be believ'd in a e at any time.

But having made this Proteſt againſt an Accuſa- n greater than the Charge in the Report,

'Tis time for me to come to the Report it ſelf.

But by what I apprehend from the nature of the ceptions thereby taken,

I may firſt offer one general Anſwer to moſt, if t all of 'em, before I deſcend to Particulars.

I do own that in that Treatiſe (the Subject ereof relates to eternal Salvation) I have uſed ne familiar Expreſſions of common things.

Which I did with intent to be ſooner read, and re readily underſtood :

All Men in the World being (in this thing) like ildren ;

Moſt affected with what is ſpoken in their own ialect.

From whence any one of our Saviour's ſhort rables, in comparing the Kingdom of God to all and trivial things, hath prov'd more inſtruc- e in Religion and Morality, than all the Works d Orations of the learned Philoſophers.

And hence *Paul* excuſeth himſelf not only for mmon, but rude Expreſſions : *I am rude in Speech, t I ſpeak after the manner of Men.*

And having thus guarded my ſelf with this ge- ral Protection,

I will

I will go over every Paragraph in the Rep
and give ſome particular Anſwer to what I
prehend to be the Exceptions taken to them.

The firſt Paragraph excepted to, is in pag. 7
Now the Aſſertion of Chriſt concerning himſelf
That Man by him may live for ever.
And this is that Magnetick, that hath draw
World after him.
Anſw. That he did ſo aſſert himſelf, no on
deny, without denying the Scriptures.
Therefore the Exception muſt run againſt
Conſequence which I have drawn from it,
this is that Magnetick which hath drawn the W
after him.
Now had the worthy Chairman but taken ir
two next Paragraphs with that he hath excepte
he had found an Inſtance of what I ſaid, in ou
viour's own Diſciples; who, when he ask'd t
Whether they would leave him? they for Reply a
him again, *Whither ſhall we go? Thou haſt the W*
of eternal Life.
Which no one elſe pretends to.
And our Saviour himſelf elſewhere declar'd
he would never have expected to have been
liev'd on as the *Meſſiah*, if he had not done
than all that came before him:
If I had not done among them the Works which
other did, they had not had Sin.
And he himſelf is elſewhere taken notice o
having an Eye to the Recompence of Reward:
Who for the Joy that was ſet before him, endur'
Croſs, and deſpis'd the Shame.
And after this, I hope 'tis no Affront to ſup
the worthy Chairman himſelf (without bei
Mercenary) expects ſome Reward or other for
day's Service: *For doth any Man ſerve God*
nought?

The second is in pag. 8.

Now if those Words of his are Words only, then was he an Impostor, and his Doctrine is false.

But if this Assertion of himself be true, That Man of him may live for ever; then all our Attempts be-ith this are mean and cowardly, as counting our ves unworthy of eternal Life.

Answ. From hence the worthy Chairman was ras'd to say that I call'd our Saviour an Im-stor.

But now see how he hath drawn the Conviction on himself.

What I have first said, is no more than that if r Saviour's Words are not true, they are false.

And will any one deny that?

And this was the Test that he had put upon him-f, *Which of you convinceth me of Sin?*

But I thank God I have not taken that Con-tion upon me, to say that what he hath said is se, and that therefore he is an Impostor:

But on the contrary, have made it the whole ift of my Treatise to depend upon his Word as uth.

Therefore the worthy Chairman accusing me of ling our Saviour Impostor, cannot maintain that ccusation, without concluding in himself that hat our Saviour hath said is false.

Ergo, *He is Witness against himself, that he hath l'd our Saviour an Impostor.*

With which I do not yet recriminate him, be-ose I wot he did it ignorantly.

But had not his Zeal stifled his Charity, he would t have inverted my words to charge me with tat from them, which is no ways contain'd in em.

The

The third is in pag. 24.

Such was the Death of Chriſt without a Prece... without a Name, without a Reaſon, without a Cau...

They hated me without a Cauſe.

But they were all againſt him, becauſe God wa... againſt him.

Now I can't conceive that this Exception i... the firſt words of the Paragraph, which I l... well avouch'd from our Saviour's Vindicatio... himſelf: *They hated me without a Cauſe.*

Therefore I muſt apply the Exception to the ... words; *But they were all againſt him, becauſe ... was againſt him.*

Anſw. Now if this Saying wants any Expl... tion from me, I did and do mean by it, That ... Will of God was ſo determin'd and reſolv'd ... the offering up of the eternal Sacrifice of his ... Son as a Ranſom for the World, that all the o... Power in Heaven and Earth could not oppoſe it.

Father, if it be thy Will, let this Cup paſs from ...

But it was evident that it was not his Will; ... that that Cup did not paſs from him.

But if this Evidence by way of Argument ... not ſatisfy the worthy Chairman, without ſ... direct Expreſſion that God was then againſt ... own Son, as it happens I can quote him two ... one Text:

Awake, O Sword, againſt my Shepherd, and ag... the Man that is my Fellow, ſaith the Lord of Hoſts.

Now I leave it to the worthy Chairman to ... out another Fellow for the Lord of Hoſts than ... *Emanuel*; and if he can't, then I have avou... that Aſſertion, *That God was againſt him.*

The fourth is in pag. 30.

Men charge God as an Humoriſt *for condemn... the whole Race of Mankind for ſo ſmall an Offenc... eating a little forbidden Fruit.*

A...

Anſw. Now I cannot find where to apply the xception, but to the word *Humouriſt*.

And as to that, I am not ſetting up for an In- ɔrmer, nor did I ever hear any Man or Woman ıll God Humouriſt.

Nor have I ſaid that I did.

But that they have charg'd him as a *Humouriſt*, I ıve more than once heard.

The Fall of Man being recorded to us in the ible, we give our ſilent Aſſent to it in our Reli- ious Congregations and publick Aſſemblies.

But by following ſome of the ſame Men into ıeir familiar Converſations, we may hear this iſtory of the Fall treated as a Romance, rather ıan a ſacred Record.

And that I have from hence collected this word *Humouriſt*, I am excus'd at leaſt (if not juſtify'd) y a harder Expreſſion than this, uſed by *Paul: The ooliſhneſs of God.*

By which he himſelf did not charge God with ooliſhneſs, nor yet offer'd himſelf an Evidence gainſt any one elſe that ſaid ſo.

But having by Converſation found that Men (by half reading of the Scriptures) did look upon the eremonies and Sacrifices of the Moſaical Law as ivial and inſignificant things, and from thence em to charge God with Folly for commanding iem:

Therefore to anſwer them in their own Lan- uage, he told them what they thought *Fooliſhneſs* as wiſer than all their Wiſdom: *The Fooliſhneſs of od is wiſer than the Wiſdom of Man.*

And to imitate *Paul* as well as I could in this ay, my next Paragraph is to turn the Fool upon lan; *As being ignorant of the Laws of Honour and ratitude, by which the ſlighter the thing demanded , the greater the Affront in refuſing it.*

But by cutting Texts and Paragraphs into tw in the middle, the worthy Chairman might h charg'd the Penmen of the Scripture it ſelf Blaſphemy.

The fifth is in pag. 35.

Had Chriſt thus become Man, and died and ro gain all voluntarily, to try an Experiment, he had ſaved his own Life, and left all the World to ſhift themſelves.

But this would have been Knight-Errantry in te ing God, againſt which he hath ſufficiently dec himſelf.

Anſw. Now I cannot conceive how the Ex tion can lie againſt the Argument.

Therefore I muſt apply it to the Expreſſion *Knight-Errantry*, which is *the hazarding of a M Perſon only to ſhew his Parts or Activity to the Sp tors, without doing any good by it either to the himſelf.*

And a Piece of this Knight-Errantry was propos'd to our Saviour by the Devil:

If thou be the Son of God, caſt thy ſelf down hence; for it is written, He ſhall give his Angels ch over thee, leſt at any time thou daſh thy Foot ag a Stone.

But our Saviour convicted this to be falſe gick, as a falſe Concluſion drawn from true miſes.

For that tho Chriſt was the Son of God, and wh t the Devil had quoted of him from the Sc ture was true, *That the Angels had charge over h*

Yet the Concluſion from thence of the De own making, *That he might in confidence thereof himſelf down headlong*, was falſe, as every thin ſpeaketh of himſelf is, (when he ſpeaketh a l he ſpeaketh of himſelf)

And

And of this our Saviour convicted him by the
otation of another Text, not in contradiction to
Text quoted by the Devil, but in contradiction
his own false Conclusion from it.
t is written again, *Thou shalt not tempt the Lord*
God.
By which I have avouched what I have asserted,
at *our Saviour* hath sufficiently declar'd himself
inst *Knight-Errantry* in tempting God.
And for the Expression it self, it is only an Ab-
act in two Words of what would have taken
ee Lines by defining it at large.

The sixth is in pag. 36.
God told Adam *that if he did eat, he should die.*
The Devil told Eve *that they might eat and not die.*
And these were the first words spoken to Man by God
he Devil, upon the Truth or Falshood whereof the
y Beings of them both were to depend for ever.
For whichever of them could maintain the Truth of
Word against the other, he must have been God and
other the Devil.
And therefore God having turn'd the Lye upon the De-
, he is from thence call'd a Lyar from the beginning,
d the Father of it, and will never be believ'd again
ever.
God could not have dispens'd with his Word without
nplementing the Devil with his Godhead, in taking
Lye upon himself. And this he could not do, for
d cannot lye, without undeifying himself: and this he
n't do, because all his Qualities being of his Essence,
can't change them.
Answ. As for the Fact, what God said to *Adam*,
d what the Devil said to *Eve*, I had it out of
nesis.
And my whole Descant upon it, is no more than,
hat God is true, and can't lye; and that he will not
ve this Glory to another.

Which is too plain a Truth to be call'd an A gument.

But I do gueſs that the Offence may be taken the word *Compliment*, which I take to be an o cious quitting of a Reſpect due to a Man's ſe and offering it to another that hath no prete to it.

And this God hath for himſelf declar'd that will never do: *I will not give my Glory to another.*

And why the expreſſing this or any other thi by an Abſtract in one word inſtead of a Definiti in thirty ſhould be Blaſphemy, I can't ſee.

The ſeventh is in pag. 51.

And after that it was no matter to Man, whet Chriſt had ever given Satisfaction to God or not: might have ſaid to God, Look thou to that.

Anſw. The Argument I have here advanc'd, That God having accepted *Chriſt as a Ranſom the World*, Man according to the Laws of Ranſ was legally diſcharg'd from his Captivity, moment the Ranſom was deliver'd in exchange.

And that God having ſo accepted Chriſt, M could never after that have been retaken by a Law of Reprizals, altho the Ranſom had eit eſcap'd or not given God Satisfaction.

Then come the words, *We might have ſaid God, Look thou to that.*

Now it will not be deny'd me, that accordi to all the Cartels of Exchange among Men, Argument is true;

And that the words, *Look thou to that*, mi have been ſaid by one Man to another in that ca

And God hath been pleas'd in condeſcenſion human Underſtanding to admit Man to uſe the l way of Reaſoning with him, as we do with another: *Come let us reaſon together.*

And he hath also elsewhere been pleas'd to de-
re his Aversion to those sort of *Informers, that*
tch for Iniquity, to make a Man an Offender for
Word.

The eighth is in pag. 78.

We don't think our selves fit to deal with one ano-
er in human Affairs till our Age of 21. *But to deal*
th our Maker thus offended, to counterplot the Malice
fallen Angels, and to rescue our selves from eternal
in, we are generally as well qualify'd for before we
n speak plain, as all our Life-time after.

Answ. I wish what I have here said were false.
But I am afraid 'tis generally too true: And I
ave given my reason for it in the next Paragraph.

Children can say over their Religion at four or five
ears old, and their Parents that taught 'em can do no
ore at four or five and fifty.

Our Saviour in his day thought it no Slander to
ompare some of the Dignitaries of those Times to
Children (and that not at their Books or Schools,
ut at their Plays and Pastimes) *Ye are like Children*
n the Market-places.

The ninth is in pag. 82.

This is a full Description of the Person in whom
ou place your Faith. But what is it that you do
r would believe of him or in him?

Why we believe him as our Saviour.

Save you from what?

Why from our Sins.

Why what hurt will Sin do you?

Why it will kill us.

How do you know?

Why the Law of God saith so, In the day thou eatest
thereof thou shalt die.

Why but then will not this Saviour save you
from this Law and from this Death?

No,

No, no, he'll save us from Sin.

Why then, it seems, you have got a Par for *Horse-stealing* with a *Non-Obstante* to be hang

Do but see now what a Jest you have mad your Faith.

And yet I defy the Order of Priesthood to f a better Creed than this; or to make sense of t own Faith without adding mine to it.

It is much easier to make a Creed, than to bel it after it is made.

Answ. By what I have here said, I have not sinuated any thing against the common Creed the Christian Religion;

But am endeavouring to advance it up to Fall:

Believing that as the whole Humanity fel *Adam*, so the whole Humanity is rais'd in Chri

As in Adam *all died, so in Christ are all made a*

And foreseeing I should be hooted at, I thou to begin first:

To shew that whoever does profess a Belie the Fall, cannot rationally deny this Redempt by the Resurrection.

And to expose the contrary, I have used an pression of *Horse-stealing*, which perhaps may s rude.

But when I remember our Saviour's Compari of himself to a Thief, *The Son of Man comes Thief in the Night*, that he might be the more r dily understood by his Auditors:

I hope my Expression of *Horse-stealing* with tent to be the sooner understood by my Read can't be accounted Blasphemy.

And as to the Accusation from the last wor *It is much easier to make a Creed than to believ after it is made.*

I speak for my self: I find it so.

It

But I also find by this that I have no good Luck an Author.

The great Accusation against me for publishing s Argument, is, *That I am too nimble in my Faith.* And now, as one of the Instances of it, I am e charg'd of being too slow.

Like those poor Children in the Markets, when- r they piped, their Fellows were dogged; and enever they mourn'd, their Fellows laugh'd.

The tenth is in pag. 95.

But when that is done, I know no business I have h the Dead, and therefore do depend that I shall not hence by returning to the Dust, which is the Sentence that Law from which I claim a Discharge.

But that I shall make my Exit by way of Transla- n, which I claim as a Dignity belonging to that De- e in the Science of eternal Life, of which I profess self a Graduate, according to the true Intent and eaning of the Covenant of eternal Life reveal'd in Scriptures.

And if after this I die like other Men, I declare my f to die of no Religion.

Answ. What I have said in the first Paragraphs, from a Dependance that my Argument is well ounded.

And for the last words (of which I have heard much) *That if I am mistaken in this Dependance, shall die of no Religion*;

I need not have said it.

But better say it than do it.

And that I did say it with better hopes of my lf, the subsequent Paragraphs have explain'd.

And in the *Interim* I hope I live of *one.*

And if I am yet mistaken in that, I do fur- er depend that *God will reveal even this unto me.*

The

The eleventh and laſt is in pag. 98. (in a ſo Poſtſcript I added after my Argument.)

Therefore to be even with the World at once, h wonders at my Faith, I wonder at his Unbelief.

And ſtare at me as long as you will, I am ſure neither my Phyſiognomy, Sins, nor Misfortunes make me look ſo unlikely to be tranſlated, as my deemer was to be hang'd.

Anſw. When my Accuſer in *Ireland* produc' Book againſt me in that Houſe, he ſingled out laſt Word as an Inſtance *inſtar Omnium* of the phemy of all the reſt, that I had reported ou viour *to be hang'd.*

But he ſaid, that ſince the publiſhing of the gument, I had invented an Excuſe, that it w Miſtake in the Printer, for that in my Copy it *chang'd.*

And I do alſo believe that this Expreſſion is calculated to be the laſt of the Exceptions, a Pin-Basket upon me of what I can neither an nor excuſe.

To this I gave that Accuſer his Anſwer t That he had taken the Story reverſe.

For that in truth my Copy was *hang'd*, but Printer ſending me the firſt Impreſſion *chang* ſtruck out the *c* as an Error.

And now I'll give this worthy Chairman Anſwer here :

That my Saviour was hang'd, I can't deny w out being aſham'd of the Croſs of Chriſt.

Peter indeed in his Confeſſion of it hath ad *on a Tree : Whom ye ſlew, and hang'd on a Tree*

And if this be Blaſphemy to ſay our Sav *was hang'd*, I'll advance it one degree higher :

That he was not only hang'd, but that he m be *hang'd*, or elſe he had not fulfil'd the Sc tures.

Ind

Indeed the common Expreſſion of the manner of his Execution unto Death, is *Crucifixion*, which was the Pain; but that was done by a Suſpenſion alſo, which was the Shame.

In which Shame was included that Curſe of the Law which he was to undergo.

He was made a Curſe for us.

For curſed is every one that hangeth upon a Tree.

Tho this was but a nominal Curſe neither; for an honeſt Man might be hang'd then (as he may now.)

But our Saviour being to fulfil all Righteouſneſs, was to undergo the Shame of this Curſe, as well as the Torture of the Croſs:

Who endured the Croſs, and deſpiſed the Shame.

And by this I find I have preſented the worthy Chairman with one Point of Divinity a little above the ſtrain of what he hath met with in all the Religions he hath dealt in.

And as to my wondering at the Unbelief of them that wonder at my Faith, I can't ſtill but wonder that a Man ſhould be expel'd two Houſes of Commons in two Chriſtian Kingdoms, for profeſſing his Faith in Jeſus Chriſt according to the Scriptures. However, I muſt let that paſs.

And now I have thus gone thro all the Paragraphs (in the Report) to which I find the Exceptions taken, and given ſuch Anſwers to them as have occur'd to my Thoughts, with ſuch Memory as I have had:

Yet after this, if by any of thoſe Expreſſions I have really given offence to any well-meaning Chriſtian, I am ſorry for it, tho I had no ill Intention in it.

But if any Man be captious to take Exception for Exception ſake, I am not concern'd.

No Man can draw an Anſwer but what anot
may except to, if he pleaſes.

And had all thoſe Expreſſions now excepted
by the Report, been left out of the Book, th
would have been enough of others remaining
as liable to ſuch Exceptions as theſe are.

But I ſuppoſe theſe are thought ſufficient to
the Buſineſs intended.

However, I will acknowledg you have given
the opportunity of making this Defence to the
(with all the Patience and Attention that I could
ſire) after which I am not to detain the Houſe fr
their own Proceedings upon it.

I know there is a Form of previous Queſti
before the main one, *Whether I ſhall be expel'd*
Houſe ?

But as I never yet ſtood up to ſpeak to order,
that Queſtion were now firſt put, I ſhould not
poſe it.

But before the Debates begin, I hope I may
ſerve this :

That what I am now accus'd of, is no Miſc
meanour of my ſelf in this Houſe.

I neither wrote nor read that Treatiſe (now
fore you) within theſe Walls.

And that it comes here now, is none of
fault.

So that to diſqualify me from my Place, you m
attribute ſome Defect to my Perſon.

And to make the proof of that eaſy (beſides
ing Author of that Book) I do acknowledg my
the worſt Member in this Houſe.

Which methinks ſhould ſeem my Protection
be kept in it.

For if you intend it a ſtanding Order for t
worſt Member always to go out firſt;

Methinks every one ſhould lay his Hand upon
Heart, leſt he ſhould be the *Proximus ardet.*

F

For 'tis no Breach of Privilege to ſay we are all Sinners.

But when you have expel'd me for writing an ill Book, can ye reſtore me to my Place again, if I could write a good one?

If not, I may ſay to you as *Diogenes* did to *Alexander*; *Don't take that from me, which you can't give to me.*

Wiſemen generally think it proper to give Reaſons for their Actions, but they alſo generally deem it a Maſter-piece of that Wiſdom to keep the true Reaſon to themſelves.

I eſteem my own Caſe plain and ſhort.

I was expel'd one Houſe for having too much Wind.

And I am going to be expel'd another, for having too little Mony.

And tho I have had ſome Foreſight of this Fate, I hope I have not made uſe of it, in taking any more Freedom in my Defence than becomes a Member (which I yet am.)

And if any thing hath fallen from me exceeding my Duty, I hope it will be pardon'd me, from that Concern I may well be ſuppos'd to be now under.

And were another in my place, perhaps he would not have been much more methodical than I have been.

But if I may yet ask one Queſtion more,

Pray what is this blaſphemous Crime I here ſtand charg'd with?

A Belief of what we all profeſs, or at leaſt what no one can deny.

If the Death of the Body be included in the Fall, why is not the Life of the Body included in the Redemption?

And what if I have a firmer Belief of this than ſome others have? *Am I therefore a Blaſphemer?*

Or would they that believe leſs, take it well me to call them ſo?

Our Saviour in his day took notice of ſome *little Faith* and ſome of *great Faith*, without ſtigm tizing either of them with Blaſphemy for it.

But I don't know how 'tis! We are fallen in ſuch a ſort of Uniformity, that we would fain tu Religion into a Tyrant's Bed, *Torturing one anot into our own Size of it only.*

But it grows late; and I ask but one Saying m to take leave of my Friends with.

I do believe that had I turn'd this *Defence* int *Recantation*, I had prevented my *Expulſion.*

But I have reſerv'd my laſt words, as my ul mate Reaſon againſt that Recantation.

He that durſt write that Book, dares n deny it.

AND what then?

Why then they call'd for Candles;

And I went away by the Light of 'em.

And after the previous Queſtion, and oth uſual Ceremonies (as I ſuppoſe) *I was expel'd Houſe.*

And from thence I retir'd to a Chamber I o had in the *Temple.*

And from thence I afterwards ſurrender'd m ſelf in Diſcharge of my Bail.

And have ſince continu'd under Confinemen And under that Confinement God hath been a pleaſed to take away *the Deſire of mine Eyes w a Stroke.*

Which hath (however) drown'd all my oth Troubles at once (for the leſs are merged in t greater.)

ui venit hic fluctus, fluctus supereminet omnes.

nd since I have mention'd her, I'll relate this
er.
e having been educated a Protestant of the
rch of *England* by a Lady her Grandmother,
immediate Parents and other Relations being
an Catholicks;)
n honest Gentleman of the *Romish* Persuasion,
knew her Family, presented her (while she was
Fellow-Prisoner) with a large Folio Volume
ng the History of the Saints canoniz'd in that
rch) for her reading:
With Intention (as I found) to incline her that
. With which (delighting in Reading) she en-
ain'd her self till she had gone thro it.
nd some time after that, she told me that she
before some Thoughts towards that Religion;
ut that the reading that History had confirm'd
against it.
And in truth were I to prescribe an Antidote
inst Popery, I can't think of a better than to
e that Legend reprinted, and read in Protestant
urches.
And yet she would never read the Book I was
el'd for, till after my last Expulsion.
But then reading it thro, told me she was recon-
'd to the Reasons of it, tho she could not say
believ'd it.
However, she said something of her own
oughts with it, that hath given me the Satis-
tion that *she is dead in Christ*, and thereby sure
her part in the first Resurrection: *The dead in*
rist shall arise first.
And this *Pars decessa mei* leaving me half dead
hile she remains in the Grave) hath *since* drawn
e (in diving after her) into a nearer View and
more

more familiar (tho more unuſual) Though
that firſt Reſurrection than ever I had before.

From whence I now find that nothing leſs
that *Fluctus decumanus* would have caſt me upo
qualify'd me for this *Theme* (if yet I am ſo
lify'd.)

And from hence I am advancing that con
Article in our Creed, *The Reſurrection of the*
into a profeſs'd Study.

From the Reſult of which Study, I have alr
advanc'd *an Aſſertion*, which (ſhould I vent al
perhaps would find no better Quarter in the W
than what I have advanc'd already.

And yet (tho I ſay it, that perhaps ſhould

It hath one Quality we are all fond of,
News:

And another we all ſhould be fond of, *It is*
News,

(Or at leaſt good to them that are ſo, *For to*
Froward all things are froward.)

But the Queſtion behind is, *Whether it be true*

But knowing that the *Onus probandi* lies upon
Aſſertor;

And having that Word of Life by me, f
whence (I think) I collected it:

I am from thence advancing that Aſſertion in
Treatiſe alſo, whereby to prove it in *ſpecial For*

Not by Arguments of Wit or Sophiſtry, but f
the Evidence and Demonſtration of the Truth,
it is in Jeſus.

Which ſhould I accompliſh (with the Succe
aim at) I would not be prevented from publiſh
that Edition to gain more than I loſt by my f
mer; nor for more than *Balak* ever intended
give, or that *Balaam* could expect to receive,
curſing the People of Iſrael, if God had not ſpoi
that Bargain.

And yet without expecting (for my self) any
ferment in *Church* or *State* for doing it ;
And tho I know this Overture coming from my
ds, will go for another Project ;
Yet I find it as *old as the New Testament.*
f by any means I may attain the Resurrection of the
id.
And tho *Paul* did not then so attain, *(Not as if*
d already attained :)
Yet he died in his Calling, and will stand so
h the nearer that Mark, at his Resurrection.
But if *Paul*, with that Effusion of the Spirit upon
(in common with the other Apostles) and that
erabundant Revelation given him (above them
by that Rapture into things unutterable, did
so attain in that his day :
Whence should I, *a mere Lay* (and that none of
best neither) without any *Function* upon me,
ect to perfect what he left so undone ?
For *who can come after the King ?*
But in pursuit of this Study I have already found
hat I had not before observ'd,)
That there are some means since left us towards
Attainment, which *Paul* had not in his day.
For that there do now remain extant unto the
orld (bound up with that now one intire Re-
d of the Bible) two famous Records of the
urrection, *that never came to* Paul's *hands* ;
And for want whereof (perhaps) he might not
n so attain.
But having now this Intelligence of them, and
ring that (in the Day of Account) I may have
ecial Surcharge made upon me for these addi-
nal Talents and further Revelations :
And bearing in mind the dreadful Fate of that
tious insuring Servant, who took so much care
redeliver what he had receiv'd *in statu quo*, as he
l it, that it might not be said to be the worse for
keeping :

I have rather adventur'd to defile those Records with my own Study and Thought them, than to think of returning them (*in a Napkin*) clean and untouch'd.

But whether ever I shall accomplish (to my Satisfaction) what I am now so engag'd in at and from thence send it to make a noise a (*for no Man doth any thing in secret, and* (or *himself seeketh to be known openly*) I do not yet and when, or whether, I shall, I can't tell.

But, till I do, I'll please my self to be laug by this *cautious inswing World*, as tainted *Frenzy* of dealing in *Reversions* and *Contingenc*

However (in the mean time) I would n thought to be spending this Interval of my (by my self) in beating the Air, under a dr pectancy only of a thing so seemingly remote Resurrection of the Dead.

(Like *Courtiers-Extraordinary*, fretting out Soles, with Attendances in Ante-Rooms, for or Places no more intended to be given them, perhaps they are fit to have 'em.)

For tho I should fall short of the Attainm am attempting,

The Attempt it self hath translated my into a *Paradise*;

Treating me with Food, and enamouring me Pleasures that *Man knows not of.*

From whence I hope I may (without Vanity)

——— *Deus nobis hæc Otia fecit.*

THE POSTSCRIPT.

A Certain Husband of *Hampſhire* having marry'd a Wife (a little upon the *Junior)* and living twenty Miles diſtant from her, ſaid,

That tho he did not uſe to go to ſee her, yet, to ſhew his Love to her, he did write to her ſometimes, and to let her know that he was well.

Now this Diſtemper (which, as you have ſeen, firſt came into my Head) having ſince fallen into my Heels, hath diſabled me to go abroad.

But to ſhew my Love to the World, I have ſent this *Noverint Univerſi* out among 'em, to let them know that I am well (at this preſent Writing) *except theſe Bonds.*

And as for the principal Queſtion in all Buſineſs, *Cui Bono?* what Advantage I propoſe to my ſelf by this Publication? I'll tell 'em a Story.

A Man that (without Succeſs) had try'd all *Long-Lane*, to ſell or pawn his Cloke, caſting it ſlightly on his ſhoulders, let it fall on the ground, and was walking away.

But the Boys calling after him to take it up again, he fell a curſing:

What neither buy my Cloke, nor lend me any Mony on't, nor let me leave it in your Lane?

Now by what I am doing, I neither expect to pa my own Debts, nor get any other Man's Place.

Only I desire the Favour of the World to giv me a little House-room (without doors,)

That I may but leave my Cloke in their Lane.

And yet I expect it won't lie there long neithe (tho it be but for the Rarity only.)

An Edition in Religion is as great a Rarity du ring Reformations in Government, as a mill' Half-Crown was during the Regulation of th Coin; which made a Man in *Wiltshire* (as 'tis said ride six miles from home to *Marlborough* to see one.

Then coming out in my name, it will go for Project of course; which all love to see, and som to be in, tho they are asham'd to own it.

But that I may not *father* more than I *beget*,

I do disclaim being Author of a Pamphlet, in titled, *A Project dedicated not*, &c. *but to the Unbe lieving Club at the* Grecian.

Nor did I ever see it, till I had been more tha once charg'd to have wrote it.

And having thus disclaim'd this Project to th *Grecians*,

I believe I shall not be much suspected to have any hand in a late *Project* now on foot among the *Latins*.

Tho, were it not for the Design, I confess I could like the Scene well enough, having a ridiculous *Cachinnus* to any thing that's *Comical*.

For, as I was saying, were not the Design *Tragical*, the Figure it self would make any Company split their sides with laughing.

What d'ye think it is?

A Protestant made by the Pope.

A Thing like a King, disguis'd in a *French Mask*, to give the better opportunity to some of his Subjects (that would be) to pull off their *English Vizards*.

A

A *Lille-bo-lero* of the Church of *Rome*, diſpens'd ith to counterfeit that *Hereſy* abroad which he ath ſworn to extirpate at home (as he calls it, if er he gets there.)

A Clerk of a Market, for holding the Ballance of *urope*, by Patent from the *French King*, under a enure to load all the Griſt to his Maſter's Mill, n pain to forfeit his Office.

A *Pretender* to the Throne of *Great Britain*, who ath already taken upon him to ſell the *Flower-de-uces* out of the Crown to pay for his Bed and oard at *St. Germains*; and is now pawning the *ions* (with the *Harp*) to purchaſe his Paſſage to *. James's.*

By which Offer to ſplit *(Alienam Coronam)* ano-ner's Crown (as the ſham Mother did another Wo-an's Child) he hath betray'd his own Neſt, and iven a natural Evidence againſt himſelf (more nan a thouſand Witneſſes) *for a Pretender.*

But were he remov'd as far from the Hearts of ll her Majeſty's Subjects, as the Proteſtant Succeſ-on lies near her own;

Inſtead of obliging him to depart the *French Do-inions*, he ſhould have my Conſent, never to come ut of 'em.

Cœlum, non animum mutat. ———

But ſure his Holineſs at *Rome* don't read our Sta-ites of *Weſtminſter.*

For elſe (ſaving his Infallibility's Preſence) he ould not think,

By giving his Pupil a Diſpenſation to turn Pro-eſtant, to qualify him for the Truſt of the *Crown f Great Britain*; under which no *Occaſional Con-ormiſt* (tho but from one Proteſtant Church to ano-her different in Ceremonials only) is admitted to he Truſt of a Bailiff of a Borough.

But when his *Sanctity* doth ſend him, I deſire o
ſmall Favour into the bargain (if it be not t
much trouble to him, and I'll do as much for hi
another time)

Only to ſend with him a Superſcription up
him (in Red Letters) This is a Proteſtant:

To prevent any Miſtakes in my ſelf and oth
ſuch-like ignorant and malicious People.

And if he would alſo ſpare a word or two
the Time and Manner of his Converſion, it mig
be a great Satisfaction to ſcrupulous Conſciences

Tho, I confeſs, I ask it on a ſecular account.

In 1703 when I made that ſilly Purchaſe in *I*
land (with my own Mony, for the uſe of oth
People, as they ſay;)

A certain ſenſible Roman Catholick (then ag
Forty Years or upwards) fell under a Fit of Co
viction of his paſt Errors in that Church.

This hung upon him till he had qualify'd hi
ſelf into a *Leaſe-Taker.*

But having got into poſſeſſion of ſome Lands
leaſed to him, and I gone into *England*, he ou
law'd me in *Ireland*, in an Action of Covenant,
diſable me to ſue him in Actions of Debt, and ha
never paid any Rent ſince.

Now what I fear is, That if *yonder-t'other-Occ*
ſional-Conformiſt ſhould ever come to be my Lan
lord, I ſhall be outlaw'd on the *Crown-ſide* too.

Then what a fine *Ex-lex*-Condition ſhall I be i
between Landlord and Tenant!

O! but they tell me there's to be an Act of Oblivion

And that's no more than what's neceſſary,
turn the Scandal of *Pretenſion* to a Right of *Reſt*
ration.

As ſome poor People in *Ireland* affect to ca
themſelves *Old Proprietors*, tho they or their F
milies never had any Land there.

Bu

ut whenever that Act comes out, I shall know reabouts to look for my Name in it, without ling it all over.

nd I suppose also, they'l send a *Declaration for rty of Conscience* along with him: or that's as necessary for a Popish Pretender to Protestant Crown, as 'tis for a *French Privateer* ail with *English Colours*.

ut I don't expect it to extend to the Liberty I e taken with him, and so that will be of little to me neither.

nd perhaps they that have a further Depen- ce upon it, may find this *Liberty of Conscience* to ut *Hobson's-Choice* at last;

To turn Papists, or have their Throats cut.

ut the Tragical part (you know) never comes all the Sport is over:

Sero sapiunt Phryges.

After this, they tell me, there's one thing not te settled yet; *How the Subjects shall break their ths without forswearing themselves.*

But this (they say) will be made easy too.

For say they (mark this now!)

We have abjur'd the Pretender, *that's Fact.*

But if he hath a Right, he's no Pretender; *that's w.*

And whether he hath or no, no one will say to e contrary when he comes here.

Ergo (say they) when we abjur'd the *Pretender*, e abjur'd *No-body*; *that's Logick.*

Which puts me in mind of a *Liverpool-Merchant*, ho upon a Debate (in a great Room at *Westmin- r*) let fall a Case of Conscience (almost the same ith this in point) violently suspected to be his vn.

On occasion of the Act prohibiting the Importa- on of *French* Goods from *Scotland* after the Union,

This

This Merchant (as it ſeem'd) had made Oath
That ſome Goods imported by him were
imported from *Scotland* to *England* after the Uni
and yet he did admit in fact, that the ſame Go
were imported from *Edinburgh* to *London* (or *Li*
pool) ſince the Union.

But ſaid he (mark this now, for here comes
Parallel)

By the Union there were no ſuch Places left
the World as *England* or *Scotland* either, b
both then converted into *Great Britain.*

By which I obſerve (by the way) that one
may (with the leſs Offence) take upon him to b
two Kingdoms out of the World, by the Breath
one *Affidavit* ;

Than another, ſo much as mention the poſſi
lity of removing one Mountain of them into
Sea by Faith.

(But that's not to this purpoſe.)

But they ſay there will be a quicker way than
this to diſcharge the Subjects of their Oaths :

By burning the Records of that, and all other riff-r
Stuff ſince the Revolution.

And if they do, as good burn 'em in *Smithfi*
and ſave ſome Faggots.

But it ſeems, this is not to be talk'd of, at p
ſent, till they are got clear of the *Hanover S*
ceſſion.

But that, they ſay, they have *dead-ſure :*

For his Electoral Highneſs lets a Layman ſay Gr
at his Table.

Ay, marry Sir ! that's a Fundamental indeed !

To admit a *Layman* to do any thing that's good

And if they want one to prove it, they ca
have a fitter Fellow in the two Kingdoms th
Teige Cronine of *Killarny.*

But I had rather find forty Shillings than ſome
our People here ſhould know it.

A

nd tho I can't make so free with his Highness,
uld find in my heart to send one of these to his
Chaplain, to let him know that if he don't leave
his Grace there, his Master (or Family) are
to have no Meat here, (if some of we can
it.)
ut notwithstanding that (without being re-
'd) I believe I can quote a Case in his High-
's favour,
f the best *Layman* that ever was in the World,
always said his own Grace:
esus of Nazareth; for so he was pleas'd to own
self: *I am Jesus of* Nazareth *whom ye seek.*
ur Saviour (to qualify him to offer up that
nal Sacrifice of himself) was *by God made a*
st for ever after the Order of Melchisedeck.
or as *Paul* saith, *That a Priest must always have*
thing to offer; so every Offering must be by a
st.
ut this eternal Consecration of the *Messiah* was
mystical and invisible Priesthood only;
nd *not of the Order of* Aaron.
ur Saviour being the Lion of the Tribe of *Ju-*
Of which Tribe no man gave attendance at the
ar.
nd as such, he neither was qualify'd for, or
took upon him any Order, Function, or Ha-
in the Levitical Priesthood, or ever receiv'd
hes, or baptized.
ut all the Days of his Incarnation lived as a
man upon the Earth.
nd yet he always said his own Grace.
nd if this be one of the Articles against the
over Succession,

laud timeant se jam nequeant defendere Crimen
um tanto commune——

But

But I warrant (if the Truth were known his Highneſs prays by himſelf in his own Cl as (they ſay) King *William* would do.

But why all this Pickering at the *Hannover ceſſion?*

An honeſt Colonel going (with King *Wil* Army) into *Ireland*, and being there invite ſome old Friends) into that of King *James*'s, (in his ſtammering way)

Your K——Kee——King's a Papiſt,
And his Mony's Copper.

Now if the Partners in this Project would b as blunt (and half as honeſt) as this Colonel,

They might (without ſtammering) ſtrike Twelve all together:

Your Hannover *Succeſſion is Proteſtant;*
And they are ſo proud of their Title, that we handle their Coin.

Proteſtant! Ay, but what Proteſtant? ſay To admit two publick Popiſh Churches i Country?

Yes! according to Treaty with the Emperc

And how many hundred private Popiſh Cha have we in our Country?

But ſince (as it ſeems) the Houſe of *Ha* are turning Papiſts, theſe Projectors are cookin their Pretender into a Proteſtant, *To ply Next with him.*

For all that theſe modeſt Men ſeem to as preſent, is only to have the Crown ſet at l again:

Then catch as catch can.

But all this Cucumber-work of Converſion m have been as well ſav'd.

For as for theſe Adventurers of Soul and B in this Project of Perjury and Treaſon, they w have liked the Man better without it.

And for them that intend to abide by their)aths to her Majeſty and the *Hanover* Succeſſion, ney won't take him with it.

Oaths! why, ſay they, we took Oaths to the te King *James*.

And perhaps I did too.

And had he not diſcharg'd me, by forfeiting his rown in violating his Coronation-Oath, I could ot have diſcharg'd my ſelf of it.

O! but, ſay they, what can't a Parliament do?

Why a Parliament can't repeal the Ten Com-andments;

Of which the third is one:

Thou ſhalt not take the Name of the Lord thy God vain, for the Lord will not hold him guiltleſs that aketh his Name in vain.

The Name of God is in all the Oaths and Abju-ations taken by her Majeſty's Subjects for main-aining the Poſſeſſion of the Crown in *Her Majeſty*, nd the Succeſſion thereof (for want of her Royal ſſue) in the *Houſe of* Hanover.

And as long as that Name of God remains in hem, Men may think of making Ducks and Drakes f their Conſciences as they pleaſe; but God has eclar'd himſelf before-hand in the *Negative*, that e will never give his Royal Aſſent to avoid or vade 'em:

The Lord will not hold him guiltleſs that taketh his Name in vain.

And remember, *'Tis hard to kick againſt the Pricks.*

By which I am not ſuggeſting any ſuch Thought r Intention in any part of the Legiſlature:

But am only ecchoing the Humours of theſe Pro-ectors that would have it ſo.

Who are turning and winding, and handing up nd down their Project in all ſhapes and figures, to ry how it will take, and what is likely to be the eſt handle to begin it at.

Tho there seems a Preliminary among them r
yet adjusted, *Who shall be the Cats-foot in this.*

For tho the Projection may be laid by the
that have something to get,

They had rather have it executed by others th
have nothing to lose.

Fools make Feasts, and Wisemen eat 'em:

And *Wisemen make Plots, and leave Fools to*
caught in 'em.

But perhaps the Reader thinks I am writing w
Pigs in my belly: *We's* and *They's.*

Can I name any in this Project?

But one:

(Nor desire to know more; for if I did, I m
either be guilty of Misprision of Treason, or t
Informer.)

But that One is as big as Two, *Lewis* the XIV

And to prove it upon him, I have more th
ten thousand Witnesses.

Her Majesty her self *(like King* David, *w*
more than ten thousands of the People)

In her Speech to the Parliament, *Octob.* 27. 17
——*Who is certainly engag'd to extirpate our R*
gion, as well as to reduce these Kingdoms to Slavery.

And in her Speech, *April* 1. 1708. *If ever*
Design of a Popish Pretender, bred up in the Princi
of the most Arbitrary Government, should take place.

Which Characters will remain as indelible up
them as the Skin upon the *Æthiops*, or the S
upon the *Leopard.*

And 'tis not their taking a particular fancy
three or four People of our Country, will convi
us of their Love to the *British Nation.*

The Elders of the *Jews* did not recommend
Centurion to our Saviour, as a private Friend
any one of their Families;

But as a publick Benefactor:

He loveth our Nation, and hath built us a Synagog

Now if his *French Majesty* would be *Britishly-eas'd* to remit us some of the *Spanish Rents*, that is Grandson pays him out of the *West-Indies*, to *uild our fifty Protestant Churches with*, or to take off *ir Window-Tax*, (which he was the Occasion of ;)

It would be a mighty Illumination of his good ntentions to our Church and State, and a just auſe to recommend him to any good Offices to be one for him here.

Or if it be not his way to *trumpet before his Alms*, But to give all his Gifts in secret ;

Then it seems reasonable that every one should e equally inform'd in private :

By some of those *Round Arguments*, (which indeed, they say, would make *a Cat* speak for him.)

Ingots of Gold, split into *Louidor's*, are the *cloven ongues* by which *he whose Image and Superscription is pon them*, talks all Languages.

By these he hath for twenty years past (and still) holding forth in *High-Dutch* against the *Toleration of the Protestant Religion in* Hungary.

By these (in a third hand) he hath been labouring from time to time to convert the *Ottoman Port* o the *Gallick Faith :*

To change their Consciences with their Almanacks,
And to break their Truces once a Year.

By these he himself once broke the *Triple League*, contracted for Defence of the Protestant Religion.

And by these he is now contracting another, for extirpating it out of the World :

To be compos'd of himself and his *Tenant* of the *West-Indies* as *one.*

To which they want but one more to make up the *third :*

And that I did hear too ;

But I have a bad Memory, and *won't tell it again.*

But which way soever he may separate his Interests,

His Love seems equal unto all:

Having no other Distinctions in his Affectio
than that *he hateth one less than another.*

And were it in his Will and Power to change l
Nature, and advance his Character to his Ti
Most Christian;

Yet we all know that *avow'd Maxim* of *Sta*
Policy, committed to him, as the *Alchoran* for l
Despotick Government at home, and his *Increase*
Power abroad:

Never to be Tenant for Life to his own Word;

But to hold it *Durante Beneplacito* only.

The Church of *Rome* (as I understand) have t
Sets of *Oaths*;

Religious and *Politick.*

The *Oaths* and *Vows of Religion* they make to
tight and strait upon their Customers, because wh
once they have put them on, they are never to p
them off again, *(for Maintenance of Holy Church.*

But the *Politick Oaths* they cut out (like *Ridin*
Coats with *loose Sleeves*) to slip off and on, as the
is occasion.

And by this Distinction, I hear, that some
our *nice Casuists*, have given their Opinions of
our *Oaths* and *Abjurations* since the *Revolution*,
Politick Things only,

(Taken to get or keep Places by.)

And that if the Jurors themselves do but say
all others must stand concluded by that Caption:

For that every thing is as 'tis taken.

From which Maxim, a Civilian argu'd for h
Client (who had taken a *Dutch Merchant-Man* f
a *French Prize*,)

That it was a *French Ship*, because his Client h
taken her for one:

And every thing is as 'tis taken.

But this brings to my mind one of the Stories
that History of *Canoniz'd Saints* mention'd in t
Introduction.

A Proteſtant (as it ſeems) having been bury'd
ſtealth) in the next Grave to one of thoſe *Ca-*
iz'd Saints,
A Catholick going to pay his Devotion to the
nt's Shrine;
By miſtake kneel'd and fell at it upon the Pro-
ant's Grave:
From whence he heard a Voice,
The Saint you pray to lodgeth next me; but I am
unfortunate Proteſtant, bury'd here by ſtealth, and
in Hell for a Heretick.
By which the poor Heretick ſeem'd honeſt, (the
ple:)
For had he had ſome of this Civilian's Law, or
oſe *Projectors Cunning*,
He might (by the Catholick's Miſtake) have
ade himſelf the Saint, and his next Neighbour
e Heretick:
For every thing is as 'tis taken.

But tho (as I told you before) I don't know the
rtners in this Project,
Yet I know who made it.
But that I won't tell you neither, till I have told
u another Story,
Of a Trowman of Herefordſhire:
Who uſing the Houſe of an old rich Attorny
hat had gain'd among the common People the
eputation of a Conjurer;)
And obſerving the Kitchin-Chimney well hung
ith Bacon, ſlipt in, in the dusk of the Evening,
d hid himſelf in a Back-Room, till all the Family
ere in bed and aſleep.
Then ſteals away a Flitch, and ſhuts the Door
ter him.
But the Court being wall'd, and the Night very
ark, he walk'd round and round, and could not
nd the Gate;

Which

Which confirm'd him that this same Atto
was certainly a Conjurer, and that he would n
the Trowman walk about with the Bacon on
back till he had seen him, (which is there estee
the inseparable Faculty of a Conjurer.)

Upon which the Trowman invents this S
tagem :

He falls knocking at the door till a Servant-M
said, *Who's there?*

The Trowman knowing the Attorny to be c
tous as well as cunning,

Tell your Master (saith he) *I have a Present*
him.

The Maid (thinking that a welcome Erra
waked her Master, and lighted him a Candle ;

With which he goes down and opens the Do

Where the Fellow standing with the Flitch
his back, said, *Sir, I have brought you a Presen*
a Flitch of Bacon.

From whence came it? (saith the Attorny.)

Nay, from the Devil I think (saith the Trowm
for I am bewitch'd with it.

On that the Attorny slaps to the Door i
Rage, with a *Get you gone you Rogue you, I'll b*
no Presents from the Devil.

But the Attorny had seen the Trowman, and
Trowman (by the light of the Attorny's Cand
had seen the Gate, which was all he then wante

Now evermore as long as you live,
Whenever you see *A Protestant made by the P*
Or *A Clerk of a Market by the* French *King* ;
Beware Hawk ! *'Tis a Present sent from the De*
(let who will be the Messenger.)

And the *Devil's* Name is *Legion.*
And to tell you the truth,
The only thing I like of the Project, is,
That the Devil is in it :
(For God and the Devil are never on the sa
side.)

A

nd to tell you a Secret,
intend this as a Trap for the *Legion.*
hey that are out of this *Project*, will not be
nded with my *Poſtſcript.*
nd for them that are in it, I expect no better
guage from 'em than an ugly Woman gives to
Looking-Glaſs.

UT they ſay, *Talk of the Devil and he'll ap-*
pear.
nd I think ſo too.
or juſt as I had ended this for the Preſs,
read News from abroad, that this *Royal Pre-*
der is deſcended into a *Duke of* Glouceſter (at
.)
Now what the Devil means by this whimſical
rn in his Project, I can't tell.
But if I have any Skill at Conjuration, *it is thus:*
This *Pretender* can't longer continue his *aſſumed*
aracter of a *King*, without ſeeming to run muck
well againſt the *preſent Regnant* as the *Hanover*
ceſſion.
Therefore to take off that *Aſpect*, they are
ring him a *New Vizard.*
For (as I told you at firſt) he is to be a *Proteus*
Poſture-Clark) to appear in all Figures and
apes, as there ſhall be occaſion.
And in this *modeſt Habit of Duke only* perhaps
ke the Trowman) he may (one dusk Evening
other) be ſlipt in at one of our *Back-Doors*;
With a Commiſſion for Lieutenant-Colonel in
e Pocket,
And a Breviat for Colonel in the other, when-
er the Regiment falls in hand:
(And you know a Man may be made a Serjeant
Law and a Judg all in a day.)

And

And having Mony about him (or perhaps b
made Receiver of another's Penſion for his
uſe ;)

He may, in that Interval, be contracting a
Character upon himſelf:

For *a Civil Man*,
Keeping a good Table,
With a regular Oeconomy ;
Courteous to his Gueſts ;
All his Attendants Proteſtants (both Clerical
Lay,)
Not a Prieſt or Papiſt about him :
(No, they muſt go to *St. James's* to *dreſs T*
Eggs.)
Speaking mighty kindly of all her Majeſty's Subje
(With an *Abſalom's* Wiſh, that he were but
King to uſe 'em kinder.)
Why now ſay his Admirers, *After all this*,
What hindreth why this Man ſhould not be
tized ?
What hindreth why we ſhould not keep this
here for our King (in caſe of her Majeſty's Demi

For theſe Projectors would have you to k
that they are none of *Blood's Gang*, *To ſtea*
Crown till her Majeſty hath done with it.

No, no, they never mention their Project
with a *Parentheſis* of (a *Salvo Jure* to her *M*
for Life.)

However let them keep their *Remainder-*
where he is, till that *Demiſe-Day* come, and
I hope we ſhall never ſee him here:

Or at leaſt, we ſhall have a *Jephthah's-Argu*
againſt him ; *That if he had no Right to the Poſſe*
he can have none to the Reverſion.

Tho I expect that he that ſends him, will
ſome of his *Ratio ultima Regum* with him,
won't hearken to *Jephthah's*-Argument, unleſs
alſo have ſome of *Jephthah's*-*Men* to perſuade 'e

But who can help that?
By the ſame (and with as good) reaſon, he may
d over *one of the Serjeants of his Guards* for our
g.
However, *Vim Vi repellere licet*, is an old Law
yet repeal'd.
But it would be ill Manners to fall a *Prize-*
ting in our *Sovereign Lady's Preſence.*
Let her Majeſty therefore enjoy the *Bleſſing* which
t *good King Hezekiah* contented himſelf with:
Peace and *Truth* in *her days.*
Peace ſeems near:
But ſhe can have no more of *Truth* than what is
of it.
Truth hath met with ſuch Uſage in the World,
t it ſeems to be flying after Juſtice: *Terras*
træa reliquit.
The Prophets in the *Old Teſtament* were knock'd
the head *for telling the Truth: Ye have ſtoned the*
phets.
And when that *Oracle of Truth it ſelf* came into
World, he died a Martyr to it upon the ſpot:
For this end came I into this World, to bear witneſs
o the Truth.
And how his Apoſtles and Martyrs have fared
e, we have all heard.
There are two Trades I would never adviſe any
n to put his Son *Apprentice* to:
A Poet, who makes it his Profeſſion to invent
s;
And an Author who thinks it his Duty to tell
th.
Tho perhaps I have vented ſome *Truths* that had
n better let alone.
But I write a running Hand, and can no more
p a Secret than a Man in a *Diabethes* can hold
Water.

But if yonder-same *What-d'ye-call-him* (for hath got so many Names upon him, that no knows what to call him) must come among us;

Let him come under the same Name,
That her Majesty hath call'd him by,
And that the Parliament have attainted him b
And that her Subjects have abjur'd him by,
(And what he really is)
A Popish Pretender;
That we may know, *Who and who are together.*

Duke of Glouceſter! Here's a *double Courant* upon us indeed!

A *Popish Pretender* attainted for a Cheat, (*dead in Law*) ever since 13 *Gulielmi* 3.

Starts up again (11 *Annæ Reginæ*) *for a Protes Duke of* Glouceſter, *as an Heir-Apparent to the Cr* (Why ay! what else Man?)

This is these Projectors *Springing-Use*, trum up on a *Monday-Morning* to take place upon a C tingency, which (when all other things are rea they have a Secret to produce into an Event *Saturday-Night*, (if the *Old-Tide-Waiters* for *P Succeſſors* han't loſt their *Old-Tricks.*)

Duke of Glouceſter! for all Uſes, Intents, Purpoſes.

Duke of Glouceſter in the firſt Scene, that he play the *Butcher of* Glouceſter in the laſt!

But let 'em toſs and turn their *Pan-cake* as o as they will, 'tis the same *Batter* ſtill.

And whoever are Contrivers, Aiders, or Al tors, for bringing in this *Popiſh Pretender* into of her Majeſty's Dominions, in Poſſeſſion, Re ſion, or Expectancy, under any Name, Title Pretence whatſoever; they are Betrayers of t Country, and Conſpirators againſt her Majeſty's I ſon and Government, and the Rightful Succeſ of her Crown.

ndeed were he *proscribed* with an Hundred Thou-
d Pounds for his Head, *If ever he's found upon*
ver-side;
shou'd not care how soon he took up his Lodg-
s at *Calais*.
We have abundance of poor Seamen that would
glad to meet with a *By-Job* (besides their four
unds *per mensem.*)
And tho I am but a poor Man,
And every thing I say goes for a Jest;
f they that talk so much of Earnest would but
a Clause of six Lines for this *Proscription* clapt
o the next Land-Tax Bill,
I can procure City-Security to indemnify the
ngdom (against ever paying the *Head-Mony*)
r less than five Shillings in the Pound.
And a Hundred Thousand Families of her Ma-
y's Subjects would sleep the quieter in their Beds
r it.
And for my own part, let him then call himself
at he would, I'de never draw my Pen against
m again.
Being satisfy'd, that (tho perhaps he may now
me without calling,)
In that case he would be invited twice, before
came once.
And if any one's angry with me (as I know some
ll) for all or any the Premises aforesaid, *It is*
wever *without a Cause.*
I have not rais'd any Jealousies in my own Head,
infuse them into other Mens Hearts.
Nor am casting Mists before their Eyes, but try-
g to clear 'em.
Nor would I cry *Fire*, if I did not smell *Smoke*.
If there is no Design of bringing in this *Crown-*
utter and *Flower-de-Luce-Seller* among us,
What have we been spending all this Blood and
reasure to keep him out for?

And do we think him any the further from for our coming nearer to him?

Like the two *Iriſhmen* that run face to face the Mall) to try who ſhould meet firſt.

Nor am I officious in this, being no more t what I am bound to by my Allegiance:

To do my utmoſt Endeavour to diſcover and pre all Traitorous Conſpiracies.

And now I think on't, I'll give the Printe Hint, (if he hath a ſpare Page left) to clap Oath upon it (directed 1 *Annæ Reginæ)* for Benefit of the Publick:

Fancying that ſome took it without Reading,
And that ſome others have forgot it.

Not that I expect (by all this) to convert on theſe Projectors into an *honeſt Man.*

But I may chance to give an *Item* to other think 'em *Knaves.*

However I have diſcharg'd my ſelf, *in telling I know:*

And a little more too; for being got into Game of *Blindmans-Buff*, I can't expect to hit ev thing I gueſs at.

But would my Readers (or but three or four them I am juſt now thinking of) tell but half w they know, *this Secret would ſoon be out.*

——— *Non hæc mihi Crimina fingi*
Scit bene Tydides ———
And *Scit bene Tydides* ———
And *Scit bene Tydides* ———

But *Quis legit hæc?*

Nay, let the Printer look to that now.

Tho I fancy this won't lie dormant ſeven ye (as it ſeems my former did.)

For in ſpite of 'em all, I have an *Author's-T* left ſtill.

Wh

When I write,
(Whether I am believ'd or bely'd for't,
Lauded or laugh'd at,
Loved or hated,
Bleſs'd or curs'd)
will be read:
Ore legar Populi.——

And I write this in *Autumn*, leſt the *Winter* prove too hot for it.
For *Truth* is not to be ſpoken at all times.

The

The Form of the OATH, directe by the Act 1 & Annæ Reginæ.

I A. B. *do truly and sincerely Acknowledg, Profess, T tify, and Declare in my Conscience, before God the World, That our Sovereign Lady Queen* ANN *is Lawful and Rightful Queen of this Realm, and of other her Majesty's Dominions and Countries thereu belonging. And I do solemnly and sincerely decl That I do believe in my Conscience, that the Person tended to be Prince of* Wales, *during the Life of late King* James, *and since his Decease pretending be, and taking upon himself the Stile and Title of K of* England, *by the Name of* James *the Third, h not any Right or Title whatsoever to the Crown of t Realm, or any other the Dominions thereto belongin And I do Renounce, Refuse and Abjure any Allegia or Obedience to him. And I do Swear, That I will b Faith and true Allegiance to her Majesty Queen* ANN *and Her will defend to the utmost of my power, agai all Traitorous Conspiracies and Attempts whatsoev whicb shall be made against her Person, Crown, or D nity. And I will do my best Endeavour to disclose a make known to her Majesty, and her Successors, Treasons and Traitorous Conspiracies, whicb I sh know to be against Her, or any of them. And I faithfully promise, to the utmost of my power, to Su port, Maintain, and Defend the Limitation and Su cession of the Crown against him the said* James, *and other Persons whatsoever, as the same is and stands mited by an Act, intitled,* An Act declaring t Rights and Liberties of the Subject, and settli

Succeſſion of the Crown, *to her preſent Majeſty, the Heirs of her Body, being Proteſtants: And as ſame, by one other Act, intitled,* An Act for the ther Limitation of the Crown, and better Se- ing the Rights and Liberties of the Subject, *is ſtands limited after the Deceaſe of her Majeſty, for Default of Iſſue of her Majeſty, to the Princeſs* phia, *Electoreſs and Dutcheſs Dowager of* Hano- , *and the Heirs of her Body being Proteſtants. And theſe things I do plainly and ſincerely Acknowledg Swear, according to theſe expreſs Words by me en, and according to the plain and common Senſe Underſtanding of the ſame Words, without any uivocation, mental Evaſion, or ſecret Reſervation atſoever. And I do make this Recognition, Acknow- gment, Abjuration, Renunciation, and Promiſe, artily, Willingly and Truly, upon the true Faith of hriſtian.*

So Help me God.

F I N I S.

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A Letter from a *West-India* Merchant to a Gentleman a *Tunbridg*, concerning that part of the *French* Propos'als, which relates to *North-America*, and particularly *Newfoundland*: With some Thoughts on their Offers about our Trade t *Spain* and the *West-Indies*: And an Abstract of the *Assiento.*